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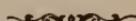






THE  
MISSIONARY HERALD.

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DEATH OF DR. GOODELL.

REV. WILLIAM GOODELL, D. D., for so many years a most highly esteemed missionary of the Board, in Turkey, died at Philadelphia, at the house of his son, on Monday evening, February 18th. An obituary notice may be expected in the next number of the Herald.

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THE “WASTE” OF MISSIONS.

A FEW “comparative statistics” presented on the cover of the Herald for March, might furnish a basis for many *comparisons* and for profitable thought. Complaining suggestions have been, often, and still are, sometimes heard, respecting the great expense of foreign missions—the *waste* of money thus used. The *very wasteful* sum of thirty-two cents from each one of the present population of the United States would give a larger aggregate amount than the whole expenditure of the American Board during the fifty-six years of its existence! The war expenditure of our Government, for the four years of the recent conflict, would support the operations of the Board at about the present scale, (expending \$500,000 annually,) for *six thousand years*; as long a time as, according to the generally received chronology, man has lived upon the earth! A like sum, without increase by interest, would give five millions of dollars, instead of five hundred thousand, to the cause of missions, for *six hundred years*,—much longer, probably, than the church, if in any good measure faithful, will be called to labor for the conversion of pagan nations. The *interest* on the sum, at six per cent., *for a single year*, would furnish a capital, (\$180,000,000,) which again invested at six per cent., would give an annual income of \$10,800,000,—about twenty times the present annual income of the Board. Yet the expense of the war to the United States Government could hardly have been half the actual cost. That sum is to be swollen by the expenses of the Confederates, the sums expended by states, cities, towns, and individuals, and by the incalculable amount of property destroyed in all sections of country where the conflict raged.

Missionaries.	Went out.	Present Mission.	Station.
Rev. Levi Spaulding, . . . . .	1819.	Ceylon.	Oodooville.
" Asa Thurston, . . . . .	"	Sandwich Islands.	
" Jonas King, <sup>1</sup> . . . . .	1822.	Greece.	Athens.
" Artemas Bishop, . . . . .	"	Sandwich Islands.	
" Ephraim W. Clark, <sup>1</sup> . . . . .	1827.	" "	Honolulu.
" Lorin Andrews, . . . . .	"	" "	
" Peter J. Gulick, . . . . .	"	" "	
" Dwight Baldwin, M. D., . . . . .	1830.	" "	Lahaina.
" David B. Lyman, . . . . .	1831.	" "	Hilo.
" Lorenzo Lyons, . . . . .	"	" "	Waimea.
" William P. Alexander, . . . . .	"	" "	Wailuku.
" John S. Emerson, . . . . .	"	" "	Waialua.
" Asher Wright, . . . . .	"	Seneeas.	Upper Cattaraugus.
" Lowell Smith, D. D., . . . . .	1832.	Sandwiche Islands.	Honolulu.
" Benjamin W. Parker, . . . . .	"	" "	Kaneohe.
" Elias Riggs, D. D., . . . . .	"	Western Turkey.	Constantinople.
" William M. Thomson, D. D., . . . . .	"	Syria.	Beirut.
" Benjamin Schneider, D. D., . . . . .	1833.	Central Turkey.	Aintab.
" Justin Perkins, D. D., . . . . .	"	Nestorians.	Oroomiah.
" Titus Coan, . . . . .	"	Sandwich Islands.	Hilo.
" Daniel Lindley, . . . . .	1834.	Zulus.	Inanda.
" Aldin Grant, . . . . .	"	"	Umvoti.
" Philander O. Powers, . . . . .	"	Central Turkey.	Marash.
" Sendol B. Munger, . . . . .	"	Mahrattas.	Bombay.
" Amos Abbott, . . . . .	"	"	Satara.
" William Hall, . . . . .	"	Senecas.	Alleghany.
" Thomas S. Williamson, M. D., . . . . .	1835.	Dakotas.	Missionary at large.
" Daniel Ladd, . . . . .	1836.	Western Turkey.	Constantinople.
" William Traey, . . . . .	"	Madura.	Pasumalie.
" Edward Johnson, . . . . .	"	Sandwiche Islands.	Waioli.
Mr. Abner Wileox, . . . . .	"	" "	"
Rev. Stephen R. Riggs, . . . . .	1837.	Dakotas.	Missionary at large.
" Lyman B. Peet, . . . . .	1839.	Fooehow.	Nantai.
" H. J. Van Lennep, D. D., . . . . .	"	Western Turkey.	Smyrna.
Mr. Phineas R. Hunt, . . . . .	"	Madras, (about to	go to North China.)
Miss Eliza Agnew, . . . . .	"	Ceylon.	Oodooville.
Rev. C. V. A. Van Dyck, M. D., D. D., <sup>1</sup>	1840.	Syria.	Beirut.
" Elias Bond, . . . . .	1841.	Sandwiche Islands.	Kohala.
" J. D. Paris, . . . . .	"	" "	South Kona.
" Daniel Dole, . . . . .	"	" "	Koloa.
" William Walker, . . . . .	"	Gaboon.	Baraka.
" Leonard H. Wheeler, . . . . .	"	Ojibwas.	
" J. C. Smith, . . . . .	1842.	Ceylon.	Oodoopitty.
" James W. Smith, M. D., . . . . .	"	Sandwich Islands.	Koloa.
" Edwin E. Bliss, . . . . .	1843.	Western Turkey.	Constantinople.
" S. H. Calhoun, . . . . .	"	Syria.	Abeih.
" Albert Bushnell, . . . . .	1844.	Gaboon.	Baraka.
" H. S. Taylor, <sup>1</sup> . . . . .	"	Madura.	Mandapasalie.
" John F. Pogue, . . . . .	"	Sandwiche Islands.	Waiohino.
" C. B. Andrews, . . . . .	"	" "	Lahaialuna.
" William W. Howland, . . . . .	1845.	Ceylon.	Battieotta.
Mrs. Eliza J. Bridgeman, . . . . .	"	North China.	Peking.
Rev. John Rendall, . . . . .	"	Madura.	Madura.
" James Herrick, . . . . .	"	"	Tirumangalam.
" Samuel B. Fairbank, . . . . .	1846.	Mahrattas.	Wadale.
" John E. Chandler, . . . . .	"	Madura.	Tirumangalam.
" Allen Hazen, . . . . .	"	Mahrattas.	Ahmednuggur.
" Eunotus P. Hastings, . . . . .	"	Ceylon.	Manepy.
" William Wood, . . . . .	1847.	Mahrattas.	Alimednuggur.
" Joseph G. Cochran, <sup>1</sup> . . . . .	"	Nestorians.	Seir.
Samuel F. Green, M. D., . . . . .	"	Ceylon.	Manepy.
Miss Mary Susan Rice, . . . . .	"	Nestorians.	Oroomiah.
Rev. David Rood, . . . . .	"	Zulus.	Amanzimtote.
" Caleb C. Baldwin, . . . . .	"	Zulus.	Nantai.
" Ira M. Preston, . . . . .	1848.	Foochow.	Baraka.
" William Ireland, . . . . .	"	Gaboon.	Amanzimtote.
" Thomas S. Burnell, . . . . .	"	Zulus.	Melur.
" Joseph T. Noyes, . . . . .	"	Madura.	Kambam.
Charles H. Wetmore, M. D., . . . . .	"	"	Hilo.
		Sandwiche Islands.	

Missionaries.	Went out.	Present Mission.	Station.
Rev. Hyman A. Wilder, . . . . .	1849.	Zulus.	Umtwalumi.
" Josiah Tyler, . . . . .	"	"	Esidumbini.
" Andrew Abraham, . . . . .	"	"	Mapumulo.
" Justus Doolittle, . . . . .	"	North China.	Tientsin.
" W. F. Williams, . . . . .	"	Eastern Turkey.	Mardin.
" George W. Coan, . . . . .	"	Nestorians.	Oroomiah.
" Justin W. Parsons, . . . . .	1850.	Western Turkey.	Nicomedia.
" Seth B. Stone, . . . . .	"	Zulus.	Ifafa.
" Daniel Vrooman, <sup>1</sup> . . . . .	1851.	Canton.	Canton.
" William Mellen, . . . . .	"	Zulus.	Umsunduzi.
" William W. Eddy, . . . . .	"	Syria.	Sidon.
" Marshall D. Sanders, <sup>1</sup> . . . . .	"	Ceylon.	Batticotta.
" Lemuel Bissell, . . . . .	"	Mahrattas.	Ahmednuggur.
" Benjamin G. Snow, . . . . .	"	Micronesia.	Ebon.
" Luther H. Gulick, M. D., . . . . .	"	Sandwich Islands.	Honolulu.
Mrs. Martha A. Rhea, . . . . .	"	Nestorians.	Oroomiah.
Rev. Wilson A. Farnsworth, <sup>1</sup> . . . . .	1852.	Western Turkey.	Cesarea.
" Andrew T. Pratt, M. D., . . . . .	"	Central Turkey.	Marash.
Miss Maria A. West, . . . . .	"	Eastern Turkey.	Kharpoot.
Rev. Nathan L. Lord, M. D., . . . . .	"	Madura.	Madura.
" Albert A. Sturges, . . . . .	"	Micronesia.	Ponape.
" Charles Hartwell, <sup>1</sup> . . . . .	"	Foochow.	Foochow.
" Jasper N. Ball, . . . . .	1853.	Western Turkey.	Adrianople.
" George B. Nutting, . . . . .	"	Central Turkey.	Oorfa.
Mrs. Eliza M. Walker, . . . . .	"	Eastern Turkey.	Diarbekir.
Rev. William Bird, . . . . .	"	Syria.	Abeih.
" William P. Barker, . . . . .	"	Mahrattas.	Khokar.
" Sanford Richardson, . . . . .	1854.	Western Turkey.	Angora.
" E. T. Doane . . . . .	"	Micronesia.	Ponape.
" J. Lorenzo Lyons, <sup>1</sup> . . . . .	"	Syria.	Sidon.
" Henry Blodget, . . . . .	"	North China.	Peking.
David H. Nutting, M. D., <sup>1</sup> . . . . .	"	Central Turkey.	Oorfa.
Rev. Ira F. Pettibone, . . . . .	1855.	Western Turkey.	Constantinople.
" Stephen C. Pixley, . . . . .	"	Zulus.	Amahlongwa.
" George C. Knapp, <sup>1</sup> . . . . .	"	Eastern Turkey.	Bitlis.
" Orson P. Allen, . . . . .	"	" " "	Kharpoot.
" Henry H. Jessup, D. D., . . . . .	"	Syria.	Beirut.
" George A. Pollard, . . . . .	"	Eastern Turkey.	Erzroom.
" Tillman C. Trowbridge, . . . . .	"	Western Turkey.	Constantinople.
" Samuel C. Dean, . . . . .	1856.	Mahrattas.	Satara.
" Charles Harding, . . . . .	"	"	Sholapoor.
" W. B. Capron, . . . . .	"	Madura.	Mana Madura.
" Charles T. White, . . . . .	"	"	Pulney.
" Hiram Bingham, Jr., . . . . .	"	Micronesia.	Apaiang.
" Crosby H. Wheeler, . . . . .	1857.	Eastern Turkey.	Kharpoot.
" Charles F. Morse, . . . . .	"	Western Turkey.	Sophia.
" Julius Y. Leonard, . . . . .	"	" " "	Marsovan.
" James Quicke, . . . . .	"	Ceylon.	Panditeripo.
" Theodore L. Byington, . . . . .	1858.	Western Turkey.	Eski Zagra.
" George Washburn, . . . . .	"	" " "	Constantinople.
" Herman N. Barnum, . . . . .	"	Eastern Turkey.	Kharpoot.
" Anderson O. Forbes, . . . . .	"	Sandwich Islands.	Molokai.
" Edward Chester, . . . . .	"	Madura.	Dindigul.
" Joseph K. Greene, . . . . .	1859.	Western Turkey.	Broosa.
Henry S. West, M. D., . . . . .	"	" " "	Sivas.
Rev. John H. Shedd, . . . . .	"	Nestorians.	Seir.
" Elijah Robbins, . . . . .	"	Zulus.	Umzumbi.
" Simeon F. Woodin, . . . . .	"	Foochow.	Foochow.
" George F. Herrick, . . . . .	"	Western Turkey.	Constantinople.
Miss Myra A. Proctor, . . . . .	"	Central Turkey.	Aintab.
Rev. George T. Washburn, . . . . .	1860.	Madura.	Battalagundu.
" Benjamin Labaree, Jr., . . . . .	"	Nestorians.	Oroomiah.
" Lysander T. Burbank, <sup>1</sup> . . . . .	"	Eastern Turkey.	Bitlis.
" William W. Livingston, . . . . .	"	Western Turkey.	Sivas.
" Henry M. Bridgeman, . . . . .	"	Zulus.	Ifumi.
" John P. Williamson, . . . . .	1861.	Dakotas.	Niobrara.
Mrs. Katharine C. Lloyd, . . . . .	1862.	Zulus.	Umvoti.
Rev. Charles A. Stanley, . . . . .	"	North China.	Tientsin.
" Lyman Dwight Chapin, . . . . .	"	" " "	"

Missionaries.	Went out.	Present Mission.	Station.
Rev. Henry C. Haskell, . . . . .	1862.	Western Turkey.	Philippopolis.
“ Henry J. Bruee, . . . . .	“	Mahrattas.	Khokar.
“ Samuel Jessup, . . . . .	“	Syria.	Sidon.
“ O. H. Gulick, . . . . .	“	Sandwich Islands.	Waialua.
“ Moses P. Parmelee, . . . . .	1863.	Eastern Turkey.	Erzroom.
“ John F. Smith, . . . . .	“	Western Turkey.	Marsovan.
Miss Eliza Fritcher, . . . . .	“	“ “	“
“ Mary E. Reynolds, . . . . .	“	“ “	Eski Zagra.
Rev. George E. Post, M. D., . . . . .	“	Syria.	Tripoli.
“ Giles F. Montgomery, . . . . .	“	Central Turkey.	Marash.
“ Otis F. Curtis, . . . . .	“	Senecas.	Lower Cattaraugus.
“ Walter H. Giles, . . . . .	1864.	Western Turkey.	Cesarea.
“ Henry H. Parker, . . . . .	“	Sandwich Islands.	Honolulu.
Mr. Edward R. Pond, . . . . .	“	Dakotas.	Niobrara.
Rev. Chauncey Goodrich, . . . . .	1865.	North China.	Peking.
“ John T. Gulick, . . . . .	“	“ “	Kalgan.
“ Lucien H. Adams, . . . . .	“	Central Turkey.	Aintab.
“ Henry A. Schaufler, . . . . .	“	Western Turkey.	Constantinople.
“ Albert Bryant, . . . . .	“	“ “	Sivas.
Miss Nancy D. Francis, . . . . .	1866.	Central Turkey.	Aintab.
Rev. Mark Williams, . . . . .	“	North China.	Undetermined.
Thomas L. Van Norden, M. D., . . . . .	“	Nestorians.	Orooniah.
Rev. Thornton B. Penfield, . . . . .	“	Madura.	Undetermined.
“ Henry T. Perry, . . . . .	“	Central Turkey.	“
Miss Rosella A. Smith, . . . . .	1867.	Madura,	Madura.
“ Hattie Seymour, . . . . .	“	Eastern Turkey.	Kharpoot.
Mary E. Warfield, . . . . .	“	“ “	“
Roseltha A. Norcross, . . . . .	“	Western Turkey.	Eski Zagra.

<sup>1</sup> Now in the United States.

## LETTERS FROM THE MISSIONS.

### Western Turkey Mission.

#### BROOSA.

(57 miles S. S. E. of Constantinople.)

#### LETTER FROM MR. GREENE, December 31, 1866.

IN this letter, Mr. Greene briefly reviews the year at Broosa and some of its out-stations; and the concise statements made are of so much interest that nearly the whole letter will be given here. The facts stated with regard to Angora and Istanos are specially cheering, as results of the labors of a single, uneducated native helper.

*Poverty.* “The Protestant communities of Broosa and of several out-stations of this field have felt the pressure of poverty severely the past year. The crop of silk cocoons, which is the main reliance of the people, for several years has proved almost a failure; and, in consequence, trade and all branches of industry languish. Out of the thirty-six families, and several single

brethren and sisters in the Broosa community, the greater part are straitened to find their daily bread, and several receive the charity of the church. On account of this pressure of poverty, the community, for the first time in four years, has fallen behind in the payment of its dues to the pastor; but the brethren, having received a small amount of extra aid, are now endeavoring to pay up their debt before the commencement of the new year.

*School Contributions — Sabbath-school.* “The Broosa school, through the efforts of a new and able teacher, has taken a fresh start since May last, and the brethren, gratified by the progress of the children, have sustained the school in a commendable manner. They have given towards the support of the teacher, during the year, 2,900 piasters, or about \$125 in gold; and have contributed as much more towards the pastor's salary and various benevolent objects. For the first half of the year the Sabbath-school was well sustained, the attendance averaging over one

hundred each Sabbath; but subsequently the interest and attendance of the children diminished. We are now, however, about to reorganize the school, and hope, with God's blessing, to make it more profitable to the children, and thus to secure a better attendance.

*The Protestant Community — Religion.*

“Five new brethren have been added to the community during the year, while a few have removed to other places. The number of Protestants, including children, is now 186. The public services of the Sabbath have been well attended, but week-day meetings have seemed to be a burden. Our people manifest much interest in the study of the Scriptures, but not a like love for prayer. Hence we have reason to fear that much of the Word is unfruitful, and need to cry aloud to God for the presence and effectual working of the Holy Spirit. Oh, that we could have this evidence of the power and reality of religion among us,—that souls are being born again, and that those already renewed are leading devoted lives.

*Progress at Demirdash.* “In the Greek village of Demirdash, which has a Protestant community of thirty-five souls, a commodious house of worship has been erected during the year. The cost of the land and building was about \$700. Since the house was opened for worship, in August, the attendance on the Sabbath services has considerably increased; and the day-school, recommenced at the same time, has been very successful. Of an attendance of about forty-five pupils, more than half come from the Greek community, and are sent to our school in spite of all the attempts of Greek ecclesiastics and others to prevent it. The fact that they are sent at all, is a clear proof that priests have little hold on the people now, in comparison with former years.

*Bilijik.* “The labors of the pastor and teacher at Bilijik have been blessed during the year; and though we have not evidence of great success, yet, in regard to the spiritual state and harmony of the brethren, we have less to regret than in

some other places. The church has willingly given up its pastor to labor, a good part of the time, in neighboring places, and out of extreme poverty has contributed 1,180 piasters to religious and benevolent objects; which is considerably in advance of the sum given in any previous year.

*Mooradchay — Continued Persecution — Progress.* “The community of Mooradchay has suffered some sore persecution, and even now two of the brethren are in prison on the false and atrocious charge of murder, brought against them, in order to shield their own heads, by some rich Armenians, who had procured the murder of a wicked and tyrannical priest. The community is still without pastor or preacher, and during the summer the teacher of the school was also absent, at Broosa, receiving instruction. Yet the brethren have been occasionally visited by the pastor of the church at Bilijik, and the grace of God appears to have abounded towards them. Eight new members have been received into the church, which now numbers nineteen; and the whole number of Protestants has increased to ninety-eight. The school has thirty-five pupils, several of whom are very promising boys; and six adult brethren are learning to read. The contributions of the brethren, the past year, have amounted to 2,000 piasters, and more than treble this sum has been subscribed towards the erection of a meeting-house, a part of which has been already collected. The truth has likewise made progress in the six Armenian villages in the vicinity of Mooradchay, from two of which invitations have been received for preachers of the gospel. These villages have been repeatedly visited by a faithful colporter, in whose place the brethren of Mooradchay now propose occasionally to send one of their own number. We beg the prayers of Christian friends for this infant and promising community, whose solitary light shines forth in one of the dark places of the earth.

“*Angora* and *Istanos* have not been visited during the year, and neither of these

places is yet supplied with a preacher; but from both of them we have good reports. During the past six years, 10,000 piasters, or \$400, have been received for the Scriptures and religious books sold in these two places, and from them we have, for the coming year, eighty-two subscribers to our religious newspaper, the 'Avedaper.' In Angora, amid great opposition from Catholic, Greek and Armenian ecclesiastics, a Protestant community of eight adult brethren has been recognized by the Government, and a large and valuable plot of land has been given them for a burying-ground. In Istanos, also, after a period of sore persecution, a Protestant community of thirteen adult brethren has been recognized. With a small amount of aid, they have this year sustained a school of forty pupils, with a teacher from their own number.

Most of the brethren are weavers by trade, and make a valuable kind of cloth from the Angora wool. With rare self-denial they have sent to America, in the care of Rev. Mr. Farnsworth, for sale, several pieces of this cloth, valued at some \$200, intending to devote the proceeds to the erection of a house of worship. The simple, Christian character and the generosity of these brethren, and the general friendliness of the people of Istanos, excite lively hopes respecting the evangelization of the village. In both Angora and Istanos, both the extensive dissemination of the truth, and the corruption and tyranny of the priests, have prepared the minds of many to lend an ear to the proclamation of the gospel. The single fact, that in these two places there are eighty-two subscribers for the 'Avedaper,' most of whom are not Protestants, shows the extent to which prejudice has given way and the influence of the priests diminished. Whatever has hitherto been done for the evangelization of these places has been by the instrumentality of a single uneducated native helper; but the care of the work in this province of ancient Galatia is now transferred to the Rev. S. Richardson, who hopes to reach Angora, the place of his designation, the coming summer. May the success of the Apostle Paul in those regions attend his labors!"

### SIVAS.

LETTER FROM MR. LIVINGSTON, November 1, 1866.

MR. LIVINGSTON writes from Tocat, which is now an out-station of Sivas. He was there with his family, intending to remain as long as should seem practicable, and hoping to do something, in connection with the excellent native pastor, to excite the thirteen resident members of the church to more Christian activity, and brighten the prospects of the work at a place which, for reasons which need not be noticed here, he now speaks of as "by far the least promising place in our field."

*"Shades" in the Work.* "In other parts of our field, while the success is far from being all we could wish, there are many things to encourage us. I find it so difficult to give a correct impression of our work, that I sometimes hesitate to say anything about it. To give a picture in which there shall be a proper blending of the lights and shades passing over us in such rapid succession, is to me no easy matter.

"To us who have been educated in a land where men attach some meaning to the words they use, and have some regard for veracity, it is difficult to think all one may say mere idle talk, or hold him guilty of falsehood until, by a long course of good conduct, he shows the truth of his words. One day a man comes to us seemingly an anxious inquirer after the truth. With tears he asks 'What must I do to be saved?' It seems to us a case of genuine conviction of sin, and we report it as such. The next day, perhaps, we find he wishes money, or to secure our influence to aid him in some affair he has with the government. It is, therefore, most easy for one to write in all sincerity one day what he would not write the next.

"I am far from saying we have no genuine cases of conviction of sin to report. We do have them, and men also seeking the truth with honest motives. What I wish to say is, that there is a strong temptation for us to give a too favorable impression of our work, or if not too favorable, a *different* one from that which should be conveyed.

"Our churches ought to know the true state of the case, in order to be in real sympathy with us; they ought to know the dark side as well as the bright; the discouragements as well as the encouragements. We need the prayers of our brethren at home, and we need them for just the things which give us so much solicitude and pain.

*Native Christians — Need of Prayer.* "There seems to be a wide-spread impression among the churches in the United States that our native brethren are pre-eminent for piety, and ready to make great sacrifice for Christ. I fear, sometimes, this impression is the great hindrance to our work, by keeping Christians from praying for just that for which their prayers are most needed. It is the one thing, above all others, which gives the missionary the most pain, that there is so little of that piety among our brethren which leads one to consecrate himself and all he has to the work of the Lord. We need money and missionaries for carrying forward our work, but more than money, more than missionaries, we need the out-pouring of the Holy Spirit upon our churches. No amount of money from abroad, no number of missionaries, can ever make good the place of a native ministry supported by native churches. Let our churches at home, then, be none the less earnest in their efforts to secure for us men and money, while they are more earnest in their prayers for those whom we hope have been regenerated, but who are still 'babes in Christ,' and surrounded by temptations of which Christians in America can scarcely form any adequate conception.

"I do not write thus because I am in a desponding mood, but because I am confident that God has a work here for which I can ask the prayers of Christians. Let us not forget that our native converts are weak, sinful men, but, through our prayers and labors, to be made instruments in the hand of God for the redemption of this empire.

*Girls' School.* "At Sivas the people now pay a fourth of the preacher's salary,

and there are 18 pupils in our girls' school, all paying a tuition. This school has exceeded our most sanguine expectations and shows great advance, at least in one direction. When the first missionary went to Sivas, an Armenian would as soon have sent a cow as a girl to school. The average attendance at chapel during the summer has been higher than in any previous summer, and gives hope that there may be a still greater increase in the winter.

*Gurun.* "In September I visited Gurun. This place has been for some months without a helper. I was agreeably surprised to find the brethren keeping up their regular Sabbath services, those of them who could read conducting the meetings. They have given liberally toward the chapel now building, and are ready to assist in supporting a preacher. So far as we can judge, this is a most promising field for labor. A helper would be most heartily welcomed and find a large and attentive audience.

"On the part of the Armenians there is a wide-spread distrust of their religion. They do not know what they want, they only know that their present religion does not meet their wants. The Romanists have already secured a hold, and there is reason to fear that unless we can soon find an efficient helper for the place, their numbers will greatly increase. We have looked in vain for such a man. Surely our great need is men who are willing to practice self-denial from love to Christ."

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### Central Turkey Mission.

#### MARASH.

(About 90 miles N. E. of Scanderoon.)

LETTER FROM MR. POWERS, December 4, 1866.

*Visit to Albistan and Yarpuz.* These out-stations — Albistan, seventy-five miles north of Marash, and Yarpuz, twenty miles still farther — had not been visited by a missionary since August, 1864. Mr. Powers, on his return from the Antioch district, found Mr. Montgomery preparing

to visit them, but as he was prevented from doing so Mr. Powers went himself, accompanied by Baron Sarkis, the preacher for Albistan, who had been sick all summer at Marash, but, "brought up almost miraculously from the grave, had so far recovered that now, to the surprise and delight of all," he prepared to go with Mr. P. and remain again at that place if he should be able. He did remain.

*The Journey.* Mr. Powers writes: "We left Marash October 31st, taking a tent with us for the night; but it was too late in the season for tent life, and we pitched it but once—the first night from Marash—going and coming; and that was in rain and mud, so that, but for some boards for a floor in the tent, which we providentially found near, we might have had a very uncomfortable night. On our return, especially, the weather was stormy, and our company, consisting of five persons, for various reasons becoming separated, some of us slept in stables, some in a cave in the mountain, and some in peasants' houses off the road; and our muleteer, with my baggage, did not reach Marash till the day after all the rest of us, having stopped the last night on the top of the mountain, alone, wet and cold, and saved himself perhaps from perishing by getting my tent about him. Between Marash and Albistan the country is exceedingly mountainous, nor is there a town or village on the road, not one house or room even for the accommodations of travelers, for seventy-five miles, or four days' journey as people travel here, and only three stables for horses, mules, and donkeys, about eighteen miles apart, where muleteers make a fire in one corner and lie down beside it,—and here and there scattering houses of the poor peasants off the road.

*The Towns — Mud — Poverty.* "Albistan is the muddiest hole I ever sat foot in. The streets are almost impassable, insomuch, that in going to the house of a brother one evening, my guide, to avoid the mud of a certain street, took me over the flat roofs of several houses. Yarpuz is scarcely better in this respect. The houses in both places are cheerless and comfort-

less, destitute of almost every thing which we are accustomed to regard as essential, not for ornament or comfort, but to life and health. A few of the inhabitants have property, but most of them are very poor. In such circumstances, can we expect to find intelligence, culture, self-control, refinement?

*The Protestants.* Even the Protestants there have yet many things to learn, for, by their own acknowledgment, they do not bring forth abundantly those fruits of the Spirit mentioned in Galatians v. 22, 23. There is evidently a strong religious sentiment among them, and some earnest piety I trust, but it is mixed up with many erudities, much ignorance, and a great want of the humbler, gentler graces of the Spirit. But it appears from the testimony of their preacher, that the present state of things among them is a great improvement on their part, so there is hope for Albistan. Grace certainly has some mighty obstacles to overcome there, and an impure atmosphere to work in; but in its sure and certain triumph it will shine all the brighter. The Protestants of Albistan number about 150, of whom twenty are now members of the church, four of whom, however, reside in Yarpuz, there being as yet no separate church organization in the latter place.

*House of worship at Albistan.* "Within the last two years, by borrowing money in large part, they have built for themselves a church, *i. e.*, the four walls of stone and mud, and the flat roof, for the building is still unplastered, unglazed, and without door or floor. The ground on which it stands, having been in part reclaimed from the river which sweeps past the town, is very damp, and the whole appearance at present is any thing but that of a cheerful house of God, inviting to devotion. Yet, in that almost repulsive place, an audience of from 65 to 100 persons, many of them thinly clad, meet from Sabbath to Sabbath, for the public worship of the Most High.

*Prayer-Meetings—Reforms.* "A goodly number of them meet there also two or three times during the week, for prayer; and I was particularly impressed with the

order, propriety, and apparent sincerity of their devotions. A prayer-meeting which I attended, conducted by the native preacher, was a model meeting for Christians in far more eligible circumstances. A portion of Scripture was read and two or three hymns were sung; but the time was mostly taken up by the brethren, who, one by one, to the number of seven or eight, and without waiting for one another, severally made a few remarks, by way of announcing the object which lay near their heart, and then offered a prayer for that object, and the meeting was closed. The impression left on my mind was delightful. Nearly every evening while I was there, the brethren came together at my room, and I conversed with them, answered their many inquiries pertaining to matters of conscience and Christian experience, and read and expounded to them the Scriptures.

“While I was there, one or two persons who had been under church censure were restored, two men who had absented themselves for two years from the services of the sanctuary were induced to return, a church committee was appointed to coöperate with the preacher, and one brother was constituted deacon, by prayer and the laying on of hands. I preached on two Sabbaths, baptized ten children, administered the Lord’s supper, received five persons to the fellowship of the church, solemnized one marriage, and confirmed one previously informal one. Thus, in various ways I trust something was done to strengthen the things that remain.

*Yarpuz — A Preacher.* “At Yarpuz, things turned out very differently from what was anticipated. . . . After preaching to them, giving many exhortations, bringing about reconciliations between those at disagreement, uniting one couple in marriage, and confirming one previously informal marriage, we commended them to God and took leave of them. They all accompanied us a distance from the town, where, after a short prayer by the roadside, amid their many benedictions and thanks for our visit, we separated, perhaps to meet no more this side eternity. The little community there has suffered greatly,

these months past, for want of a preacher. But as Albistan is now supplied, by their preacher having been raised up as it were from the grave, so, in the providence of God, Yarpuz is now supplied by a heavy calamity having fallen upon their former preacher, in the sudden loss of his sight, to a great extent disqualifying him for preaching services in the first church in this city, where he was usefully employed. But in the hope that he might, without much use of his eyes, still be useful to the people of Yarpuz, where he had formerly labored, he sought to be restored to his former post, and we were but too glad to send him. Our separation from Albistan was no less gratifying. May these visits be followed by a gracious visitation of the Spirit, causing fruits of righteousness to abound in those dark places.

*On the Move — Work accomplished.* “I will only add, that having spent three of the five months since I reached Marash in touring, and in fact, having been almost constantly on the move or the wing since leaving America, the prospect of now having a few weeks of quiet for rest, devotion, study, and the like, is most delightful. Such a season I now need, and for the prospect of it I am thankful. At the same time I am unfeignedly thankful that since landing at Alexandretta I have been permitted to preach to eleven different congregations, to receive twenty-two persons to the churches, to baptize forty-two children, and to administer the Lord’s supper in three churches, besides a great deal of promiscuous work in those places. Most sincerely do I bless God for the privilege of working in his vineyard, though it is but little that I can do, and that little only as God works by me. To Him be all the glory.”

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### Eastern Turkey Mission.

#### KHARPOOT.

(About 175 miles south of Trebizond.)

LETTER FROM MISS WEST, December 4, 1866.

THIS letter presents a view of a monthly concert at Kharpoot, facts reported at

that meeting respecting a recent missionary tour, and other matters of much interest in connection with the work which is now so successfully pressed forward in that region, by native Christians as well as the missionaries.

*Monthly Concert — Report of a Tour.* “Last evening I attended a monthly missionary concert which was so interesting that I resolved to give you some account of it. Would that all who pray for Zion could have the privilege of witnessing such a scene, — a *live* missionary meeting, on missionary ground! It was held at the close of a day of special prayer for the outpouring of the Holy Spirit, and as both congregations of the city united on the occasion, there was a goodly assembly of Christian men and women, who have learned to pray, ‘Thy kingdom come.’

*Choonkoosh — A Chapel Built.* “After the opening exercises, Mr. Wheeler gave a most graphic and interesting sketch of the thirty-seven days’ tour from which he and his associates had lately returned. At Choonkoosh, two days’ journey from Kharpoot, many of the people came an hour’s distance to meet and welcome them, and crowds escorted them, triumphantly, into the city. ‘Nine years ago,’ said Mr. Wheeler, ‘I made my first visit to Choonkoosh, in company with Brother Dunmore; and we were hooted at, stoned, and at last driven from our room, in the pouring rain and splashing mud of a dark night!’ Now, every house seemed open to receive them, and had there been a *hundred*, instead of twenty-five or thirty men, they would have been amply accommodated. Here they found a large and expensive house of worship, built by the people. The men had brought all the timber by hand, a distance of from three to five miles. It sometimes required thirty men to bring one stick. Women and children brought water and earth and stones, and what is still more wonderful, Armenians of the old church, and even *Turks*, lent a willing hand in bringing materials for this temple of the Lord. A Turk who was at the same time erecting a mosque, expressed great surprise at this; for, said he, ‘I can

scarcely get my work done for money, and yet the people help build the Protestant meeting-house for nothing.’ Women were still busy in plastering the walls; but they hastened to finish their work that a meeting might be held there for the first time. It would not be strange if some of these women were among the most bitter and fierce of the noisy mob of nine years ago. What a contrast! Is not this one triumph of truth sufficient to rejoice the heart of every Christian who has prayed and labored for the establishment of Christ’s kingdom in Turkey? But while we exult in the abundant blossoming of trees which give promise of a rich harvest, we will not forget the patient toil of the husbandman, the ‘sowing with tears,’ digging deep, and enriching the soil with new elements, that they ‘might have *life*, and that they might have it more abundantly,’ according to the will of the Master. The chapel at Choonkoosh is infinitely more precious to the people because it has *cost them* much toil and self-denial, and to us it is beyond price as a monument of God’s grace.

*The Plea of Poverty.* “When the band of sowers and reapers went on their way from there, they came to a town where were twenty-five Protestants who greatly desired a house of worship, but professed great poverty. Like too many communities, they looked upon the American Board as a *nursing mother*, who would always supply their wants; whereas the missionaries are fully convinced that if ever this people are to attain to a true, vigorous, and Christian manhood, they must ‘bear the yoke in their youth.’ They said little, but quietly obtained some facts respecting those men, and when the subject was renewed, at a meeting held there, they said to them: ‘You say you are poor, and unable to pay any thing for the support of the Gospel; but how is it that you expend two thousand piastres a year for tobacco?’ That argument could not be disputed, and brought them up to their duty.

“At another place the same doleful cry of poverty was uttered, but when other means had failed, the Apostolic ‘rod’ was applied, by saying: ‘You must pay a certain proportion of your preacher’s support

or we shall take him away!' This opened their purses at once, and it seemed that *hearts* were really enlarged by the process! The test is one which helps clear the ground of dead trees, and lets in more of light and heat from the Sun of Righteousness.

*New Missionary Enterprise.* “The most interesting feature of the Union Meeting at Diarbekir was the opening up of a new missionary enterprise, *undertaken by the people*. One of the missionaries was just penning a subject for the docket to this effect: ‘How shall we care for the evangelization of the Koordish-speaking Armenians?’ when blind Hohannes, a graduate of the Kharpoot seminary, arose and said: ‘My heart is pained at the condition of that large class of our people who dwell among the Koords.’ After some discussion, it was resolved to seek out and educate five men, who should afterwards return to labor among their people. Forty-three dollars were raised on the spot, and the holy fire soon caught every heart. Diarbekir, Mardin and vicinity pledged the support of two men; Kharpoot, Arabkir, and the villages of the plain, that of the remaining three. And now God’s servants saw, with unspeakable joy, a natural, spontaneous outgrowth, which betokened just the development of Christian graces they longed to see in these infant churches.

*Koordistan.* “Leaving Diarbekir, the delegation visited several out-stations, after which three missionaries and two of the native helpers made a rapid survey of a part of Koordistan. There was no time in this missionary concert to speak of the ancient ruins, scattered along their pathway on their tour,—the foot-prints of *Sennacherib*, found in the inscriptions upon tablets of rock among the everlasting hills,—but there were present two of the men whom the people were to educate, living specimens of God’s handiwork, far more interesting to us all than any memento of past ages. These were introduced to the meeting and addressed us in their own tongue, the native pastor acting as interpreter. It was delightful to see the eager interest with which our people looked at and list-

ened to these men, as they told us, in few words, of the darkness that reigned among them. ‘Now,’ said Mr. Wheeler, ‘that you have entered upon a missionary work of your own, you can more fully sympathize with us in some of our trials.’ When asked if they would renew their pledge to support these men and their families, every hand was raised,—indeed some put up both hands.

*Yezidees.* “The pastor then gave us some deeply interesting information respecting another race, also dwelling among the Koords and speaking their language; a nation of heathen, sunk in the lowest and most degrading forms of idolatry; for the *Yezidees*, as they are called, worship the *devil*! They are descendants of an ancient Persian race, and it is said number one hundred thousand. Their symbol is the Peacock, an image of which they worship at their ‘sacred shrine.’ They also have a sacred fire among them. The doctrines of this devil-worship are just what we might expect. ‘Our priests,’ they say, ‘teach us that it is essential to manhood to lie, steal, and murder, and be a dog. One cannot be considered a man unless he has *killed* some one!’ etc., etc. This class can also be reached by the new instrumentality soon to be prepared in the Kharpoot schools, if God do but grant his blessing.

“Five or six brief, earnest prayers followed this account, and never did the Missionary Hymn sound sweeter than when it welled up from hearts newly quickened to give the ‘lamp of life to souls benighted.’ Thank God, with us, dear friends, for what our eyes have seen and our ears have heard, and come over and help gather in the great harvest, ere it be too late.”

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#### Madura Mission—Southern Hindostan.

#### MADURA.

(270 miles S. W. of Madras.)

LETTER FROM MR. TRACY, December 3, 1866.

*The Two Brahmin Boys.* The Herald for March contained letters from Mr. Ren-

dall, of this mission, in which he mentioned the case of two Brahmin lads, who had avowed their convictions of the truth of Christianity and their strong desire to become Christian; had been sent, at their own request, to the school at Pasumalie, where they appeared well for a time; but had at last yielded to the urgent entreaties of parents and friends, and returned to their homes. Mr. Tracy, of the school, gives in this letter a more particular account of the case, especially of the efforts by which the boys were induced to return to their parents, and then adds very interesting statements respecting feelings and views expressed by several of the heathen, of high caste, in connection with the case, as follows: —

“ Much as I regret such a termination of this case, I am persuaded that it will not be without good results. The excitement respecting it, which extended far and wide, will awaken a spirit of inquiry among the Brahmins which must be productive of good. Within a few hours after the boys came here, the news was spread among the scholars of the Government school in Madura, many of whom are Brahmins, and a deep interest was excited in the result. In two instances, at least, where legal advice was sought, the parties were informed that if the boys were held under restraint, or were not over twelve or thirteen years of age, they might be recovered; but if they were fourteen or fifteen years old, and wished to remain with the missionaries, they could not be compelled to leave. This advice has become widely known, and will have a good influence.

*Feelings of Brahmins and others.* “ During the time the two boys were here, a large number of Brahmins listened and conversed freely, for several hours, on the subject of Christianity. Some of them declared their want of any sympathy with the effort to force the boys back to heathenism, and others said they had no dislike to Christianity, which was a good religion, but they were afraid of the infamy which would come upon their families if they lost caste. One man, himself a Brahmin, went

so far as to say openly, and without contradiction, that many of the Brahmins had broken their caste by drinking arrack and eating meat, but that they did not do it so openly as to attract notice and cause trouble.

“ One or two respectable heathen, who had come with the police, encouraged the boys in their determination to become Christians, saying that they were quite right in doing so. Several young Brahmins, also, have sought interviews with the teachers and catechist, and expressed their regret that the boys had not waited a little longer and become more settled in Christian knowledge before leaving home; for in that case they would have remained firm in their rejection of heathenism. All these incidents indicate an interest on the subject of Christianity among the highest castes, which we have hitherto scarcely suspected.

“ I will only add, that since his restoration to his family, Subramaniyan has written secretly to Catechist Arms, saying that the tears and entreaties of his parents and friends alone had induced him to return to his family, but that he had no intention of renouncing Christ. May the Lord keep him from the evil influences of a heathen home, and give him strength to act up to his convictions of duty.”

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### Zulu Mission.

#### UMVOTI.

(45 miles N. N. E. of Port Natal.)

LETTER FROM MR. GROUT, November, 1866.

*Call for a Missionary.* Mr. Grout first refers, in this letter, to a request which had been made for an appropriation to support a native missionary at “ Umusi’s Place,” — a chief between the stations of Messrs. Tyler and Abraham, — and to the unsuccessful efforts he had made to find a native for that post. He then mentions a visit to the place by Mrs. Lloyd, and adds: —

“ Mrs. Lloyd had but just got home when the chief Umusi rode down and called on me, and said he had come for a missionary. I replied by telling him what I had

done, and said that if he could induce Usiplonono, or any other suitable man at my station, to become a missionary, I would thank him, and most cheerfully give up the man to his service. Umusi spent a Sabbath with us, and attended our worship with apparent interest. He was as well clad as our people. In conversation he appeared serious, honest, and earnest for a missionary; said he thought if he had a good man to preach to him he could become a Christian; that he saw at our stations that Christians prospered and improved more than others, and he wished for his people the same good.

“He knows about mission work. When a boy, he lived for a while with Dr. Adams, at Umlazi, learned to read partially, and committed to memory the Lord’s prayer, the commandments, &c. He understands a little English, but cannot speak it, except a few words. It may be that his greatest wish for a missionary is founded on a desire for worldly good and worldly improvement; but if it be so, a great thing is gained when he wants a man, and will allow him to do missionary work among his people, and afford him facilities for it. All men are worldly till the gospel is brought to bear on their hearts and consciences, and all are hopeful that will hear.

“Umusi is about forty years old, has *ten or a dozen wives*, and many children, some of them nearly grown up, and he wishes them to be taught. I think he has six or seven hundred warriors, and all his people would number three or four times that number. Most of his people are just about him, in a good country as to soil, but it is difficult of access, is a bushy place, and being low and surrounded by hills, is hot in the summer. Still, one of his kraals is pretty high, and that is said to be the best place for a station.

“I shall do my best to induce our people to go up there at once and put up a house that would answer for the use of a missionary, and if I can, shall have Usiplonono, or some one else, stop there, at least temporarily, and shall get a native, if I can, to open a school. In short, I shall do the best I can to commence a station; but I am satisfied we should have a missionary there from our country,—one trained

to the work; and to succeed well he should have a popular turn, be *off-hand*, and acquainted with common things and business. A man that can preach and pray with his tongue, and preach and pray also with his hands and his feet; such a man, who could exercise a controlling influence over the chief, might hope soon to exert a leading influence over all that tribe, and to see the *king* become a ‘nursing father,’ and the ten or twelve *queens* ‘nursing mothers.’ Few missionaries could hope for so many nursing mothers as that.

“Please send out this appeal to all our theological seminaries, and indeed through all the land. We want the man for Umusi to-day. Here is the chief in person, calling for him; and here are we going on to put up a house for him; and we shall be all ready for him before we see him unless you send him by telegraph; but by all means let him come sooner or later. I shall do the best I can if he does not come, but we want him, we need him, we call him. By all means, come!”

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### Micronesia Mission.

#### PONAPE.

(Lat.  $6^{\circ} 48' N.$ , Long.  $158^{\circ} 19' E.$ )

LETTER FROM MR. DOANE, *May and September, 1866.*

PONAPE, or Ascension Island, was one of the first positions occupied by the Micronesia mission, Messrs. Sturges and Gulick having taken up their residence there in September, 1852. Mr. Doane joined them in February, 1855, but left for a new station, on Ebon, in October, 1857. Dr. Gulick also left in 1859, and from that time Mr. Sturges was the only missionary until the return of Mr. Doane, in the summer of 1865. Letters from him, which have appeared in the *Herald* from time to time, have shown that his labors were greatly blessed, though, at times, he experienced sore trials; and this communication from Mr. Doane indicates that the Divine favor still rests largely upon missionary labor there.

*A Great Work Done.* “The time which

has passed since our arrival here has not been without interest. Indeed, events have transpired of very deep interest, such as make this portion of our renewed life on Ponape largely to be prized. I refer, of course, to the progress of our Master's kingdom. With what had been done before and what has been done since our arrival, we can now claim *one half* the population of the island — a population of some five or six thousand — as on our side; I wish I could say, *truly*, on the Lord's side. You may be surprised that I express myself thus, that we can speak of three thousand persons as turning to the side of the missionary, as giving up one at least of their ugly sins, — the use of the disgusting, stupefying, semi-intoxicating *ava root*, — as being willing to be taught by us, asking largely for books, attending more or less on what of schools we have, bearing quite patiently reproofs for evil, all praying much, and taking part in meetings — both speaking and praying, and yet feel doubtful as to calling them children of the Lord. I trust many of them are such, — that the change is not one outwardly alone; but you know so much of native character that my remark may not, after all, seem so very strange. But leaving out of view the question as to how radical this change is, a work has been done here of thrilling interest; one over which the churches at home may warmly rejoice, and over which, I trust, the blessed spirits above do sing new hallelujahs. We will leave the reality of the *heart-work* to the Master, it shall be ours to rejoice over what we see.

*Change in the Jokoits Nanakin.* “During the past winter, two very important chiefs, on the north side of the island, have cast in their lot with us. One of these is the Nanakin of the Jokoits [or Jokoitj] tribe. He is an old man, has long resisted the truth, has been a man whom it has been a very unpleasant duty to visit, so meanly did he and his sons treat us. It is not many months since he armed his attendants and made an attack on the Uajai, Hezekiah, of the Metcrlanim tribe, as he was passing in his boat. But now, I am happy to say, he is another man.

He is a praying man, and seems sincere. As we visit him now, we receive all the attention we deserve, are cordially welcomed, and well cared for in the way of food. He takes much apparent pleasure in meetings, and is fast becoming acquainted with the Old Testament chronology, and its characters. He can repeat, quite correctly, the names of all the descendants of Seth, to Noah, and their ages. And it is a very interesting fact, that this people are, so soon as the change takes place and they become *missionary*, deeply interested in the characters and incidents recorded in the Old Testament. And the farther back in time they can go the better.

*Another Chief.* “In the change of this old man — the Nanakin — we now claim all the Jokoits tribe, and its dependencies, as with us. One of these dependencies, the semi-*Nut* tribe, has but recently joined us. Leben Nut is now a friend to us and our cause. A few months since, I found him in his feast-house, attending a feast and pouring down the *ava*. Now, all is cast away, — not a root is ‘pounded’ for him. On the contrary, he but recently broke up a meeting of *ava* drinkers, refusing to have the root used in his tribe. This chief, too, but a few months since, encouraged and took part himself in breaking up prayer-meetings among his people. He is now willing that the people should have as many such meetings as they wish, and he himself attends and takes part in those held near his residence. We bless the Lord for this ‘increase’ of his kingdom. And the good work is going on. We hear of changes in individuals and communities here and there, showing that the leaven is working. May it do so, till this whole mass of Ponape life shall be affected by it.

*Learners — Schools called for.* “A very interesting feature in the progress of the work is the number of those who are learning to read, — some learning by *rote*; yes, even learning thus chapter after chapter in John's gospel, so as to repeat them, — but many reading intelligently what books have been prepared for them. I am feeling, just now, that the matter of schools

and school-teaching needs to be quite largely attended to. We are erecting, under the planning and control of Brother Sturges, a school-house and meeting-house in one. We trust the torch may never be put to that. We need to raise up native *teachers*, or *helpers*,—something of the kind,—and we shall begin the work at once.

*Visit of a Government Vessel needed.* “We are feeling very much the need of the visit of a Government vessel. As things now are we have no *protection*, for property or life. We have felt that such a vessel, commanded by the right man, would do our cause much good. But we shall not trust too much in such agencies. We know the gospel of our blessed Lord can and will do for us, in time, all that we need, or nearly so; and we do rejoice that signs of the coming of his kingdom, all over this island, are so manifest. Pray for us, and the advancement of the Master’s cause here.”

*New Building and School.* Thus far Mr. Doane wrote under date of May 11. On the 29th of September, having then opportunity to send his letter, he added: “The school-house mentioned above is about finished; at least it has been in a usable condition for some two months. And I am happy to say it has done us great service. We have gathered daily from thirty to one hundred; a school on rather the sliding scale, but truly a school to be rejoiced over. We have taught spelling, (in native,) slate-writing, arithmetic, geography, reading, and singing; and some pupils have been required, by Brother Sturges, to write compositions. On the part of many pupils there has been real enthusiasm, some coming twenty miles, and remaining here for weeks, to be instructed. In progress, all have done well,—some splendidly. A few, in arithmetic, have progressed as far as multiplication, understanding well what they have gone over, and showing, so far as I can see, as much mind for such studies as American youths. We are hoping a few will be used by the great Master as teachers. We instruct them with that end in view.

*Continued Progress.* “On various parts of the island the good work has gone on; so much so that the heathen party begin to feel that the day of their power for evil has passed, and will not be much disposed to burn ‘missionary house’ any more. There are places where darkness still reigns, but there is hardly a place where there are not some praying ones. We think the churches will rejoice over what has been accomplished here, though there is still much, *very* much, to be done. We hope to have their prayers that the work may be gloriously ended on this island, even in our day.

“We shall look with much joy for the coming of the new ‘Morning Star.’ May she be safely kept amid all dangers. We thank the Board for feeling and doing so much for us, to carry on the work here.”



LETTER FROM MR. STURGES, *August—October, 1866.*

THIS communication from Mr. Sturges was received when the foregoing, from Mr. Doane, was already in type. It relates to the same matters in part, but is an independent testimony to the progress of the work in Ponape, and will be read with no less interest because of what Mr. Doane has stated. The two letters may serve to illustrate the difficulties encountered in any effort to establish a uniform orthography of names in mission fields. For some years the spelling of the name of a certain tribe on Ponape seemed to be pretty well established as “Jokoits.” But for the last two years, Mr. Sturges, who was alone on the island, has spelled it, apparently, sometimes “Johoij” and sometimes “Johojij.” In the letters now received, Mr. Doane gives “Jekoits” and Mr. Sturges “Jokoitj.” The Herald compromises by returning to the old orthography—“Jokoits.”

*Sickness—A chief Priest.* Commencing his letter on the 10th of August, Mr. Sturges writes: “I am grieved to report the reappearance of the dysentery among our people, a disease which was so fatal to the natives many years ago. Alas, for

our poor wasting people! Several high chiefs have already died, more will soon die, and it is startling to the heathen party that their *priests* seem to be specially marked. Quite a number have died, and now the only remaining one of the highest class on the island is dying, in great neglect and want. A few years ago, his order brought the highest chiefs to his presence, and he was feasted and honored as the embodiment of the Great God. Now, his calls and threats are like the Pope's bulls, very laughable. This high priest claims the honor of having sent the wind that blew down our meeting-house at Aru; and he says if he dies he will send a storm to blow down the island! This is the man spoken of in one of Dr. Gulick's journals, some ten years ago, as having 'caused a great rain after a long drought.' Poor man! His career is nearly run, and with him will die one, if not the last, of the main supports of heathenism.

*Some Hardened.* "The effect of these judgments on our people is to harden some. A portion of our heathen chiefs, seeing that they must die, go their full length in reveling. They have revived the old custom of destroying property, burning houses, cutting down fruit trees, killing pigs, &c., lest these things should be of some use to those who live after them. Many feel that our teachings are true, and that God is offended with them; and some propose yielding to the very decided current setting towards us. But others oppose, and say they will die as their fathers did.

*Religious Progress.* "But while our hearts are sad that some are determined to perish, we are rejoiced that many more are coming to themselves, and are coming over on the Lord's side. The past year has been one of special interest, and we have observed with peculiar pleasure the working of the gospel leaven. Most of our Christians have worn well, some are making decided advance in the new life, and very many have joined us from the heathen party. High chiefs, with their entire people, have abandoned heathenism. It is hardly too much to say, that

one half of our population, if not more, are now professing Christians, [*i. e.*, of the Christian party].

*Tours.* "We have made several tours around the island, and have always returned feeling that the gospel is the mighty power of God. We have just come home from one of these tours, having spent seventeen days in visiting among our people; and though the pen we built around our bed did not always secure us from older claimants to our corner, such as pigs and dogs, and though Mrs. Sturges was often thronged by eager crowds of women when she much needed rest, yet we had a good time, and much wanted to remain longer.

*Change in several Tribes — Marriages.* "We spent our first Sabbath at Jokoits; there was a great gathering, and the very best attention. They much need a meeting-house there. The *harem* of the king seems to be the only obstacle. He thinks, as soon as a church is built, he must be *married*, and he is afraid to do any thing to hurry on the crisis; yet he has given up his heathenism, and his *harem* will soon follow. We hope to receive several of his people to the church before long.

"The following Wednesday we spent at the capital of the Not [or Nut?] tribe, where we had a great gathering for the royal wedding. The king and all his cabinet officers, and some of his subjects, were married. The change in all that region is truly wonderful. They eraze the light. One third of the U tribe, with the most influential chief, are on our side, and are doing a good work in spreading the light. We have a few church members there; more will soon be received.

*Call for Books and Teachers.* "It is refreshing to move among the people. Everywhere they want books and teachers. We do what we can to supply these, and trust to the Great Teacher to do the rest; and wonderfully does he teach. A sermon preached here is spread and *re-preached* all over the island, in a little time. We think our people famous for

their knowledge of Bible history. We must carry our Bibles with us for constant reference, as our memories will not serve to answer half the questions asked us respecting names and dates and Scripture facts.

*Scattered Population—School.* “It is one of the misfortunes of our field that the population is so scattered. On every tour we make of the island, we must journey more than a hundred miles; but now that we generally have plenty of help in our canoes, and the people of different districts flock together where they learn the missionary is to come, we go on these long circuits with much pleasure.

“Our school, under the Doanes, is flourishing beyond our expectations, and it will greatly help to concentrate the scattered population. When the drunken mob of this district are out of the way, or have learned to let our visitors alone, there will be much more gathering about us. We are now erecting a large house at one station, for the accommodation of those who come from the other tribes. These houses are our hotels, and are now built at most places where Christians live. The meeting-house at Aru is rebuilt, and is about ready to be dedicated. Many in that region will soon be taken into the church.

*More Marrying.* “August 20th. We have just returned from an interesting meeting on the north side of the island, in the Not tribe. About a week ago, one of the head chiefs, who is a church member, came around to be married. As he did not bring a license from the king, we advised that he return, and have the wedding in the meeting-house at his place; and that others of his people, who were wishing to be married, should get ready for the wedding feast. At the appointed time we went; and such crowds! The sides of the little chapel were all removed, so as to let in ‘all out-doors,’ and though it rained a little during the whole long ceremony, everybody held on till the last. Thirteen couples were married.

*The Nanakin.* “The next day we had

a meeting with the Nanakin of the Jokoits tribe, who is now one of our most interested chiefs; though but little more than a year ago he, with his people, waylaid a Christian party and fired upon them. Such is the power of the gospel leaven upon these once hopeless Ponapeans! We found the chief had a dwelling-house waiting to be dedicated by us. He says it is the missionaries’ house, and he intends, also, to build a meeting-house soon.

“We started to go around the island, but a messenger came telling us that the Uajai of the Meterlamin tribe had gone down to Kiti, with his wife and most of his people. This bringing out, to the public, the wife of a high chief of that tribe is one of the wonders of the island, and as it shows how the old systems are giving way, it is very interesting and significant. The king of that tribe, who still holds on to his old ways, opposed, and tried hard to prevent the Uajai’s coming, but to no purpose.

*Death of a Priest—Teacher called for.* “The high priest, of whom I spoke as the ‘incarnation’ of the deity, is dead, and no one mourns his death. He left word that he should send a wind to blow away the island, but I see no signs of any one putting extra posts to their houses, fearing the storm. The priest’s brother, who succeeds him as chief of the place, has sent over asking for a Christian teacher; and a good man and his wife have gone from a neighboring tribe.

“We are much interested in a little islet some thirty miles to the northwest of us, belonging to the Uajai of the Jokoits tribe. I have frequently met the high chief of that islet and some of his people. They are all professing Christians, and have come all the way up here to get a teacher. One of our oldest church members has gone down, with his family, and we expect to hear good from them.

*Arrival of a Vessel with Mails.* “October 10th. Last year the mail left us singing ‘Glory! Glory!’ This year it comes, finding us in good heart to renew the strain. ‘Sail-ho!’ Who better than we Micronesians know the thrill of this shout?

And another 'Morning Star' is dawning ! God bless the dear children who have so nobly come up to the work and furnished the 'little ship.' The Saviour needed one some years ago, and their older brothers and sisters quickly built it; and now, as the call is renewed, these children have furnished another. So it seems they are determined we shall have a vessel, and not be obliged to wait a whole year for news from the world. The day your meeting closed at Pittsfield we received the report of the meeting at Chicago!"

*The Christian Party grown strong.* "It is good to feel that we are no longer alone, but have *friends* near. The 'missionary party' is now the strongest party on the island. We are hoping soon to have a convention, when the Christians will form some kind of a union for mutual defense and improvement. Chiefs will not long be able to keep their people from coming over to us.

"Our teachers have returned from the little islet I spoke of the other day, and there is truly an interesting state of things there. Some of the chiefs have visited us, and they are very anxious to be organized

into a Christian society. We shall try to get down there soon. There are about 60 or 70 souls, and every man, woman, and child prays.

*New Books received.* "We are more than delighted with our new supply of books. If our old associates, Dr. and Mrs. Gulick, could look in upon these once stupid natives, and see them gathered in little groups on our porches, in our hall, on the grass, reading together, day and night, and now and then stopping to 'chuck,' as they complete a passage giving them much delight, I am sure those dear friends would feel themselves more than repaid for the great labor they have bestowed in proof-reading on these new books. Luke, John and the Acts are in a little volume, and quite a book is it for our readers. We thought the donation of an edition of a thousand quite a generous one, and so it is; but there are now all of this number of persons on the island who ought to have it. This people are strangely waking up to the fact that they were made for something more than to feast their chiefs and die like the brutes, as they had always been told."

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## MISCELLANIES.

### THE PURE SACRIFICE.

[THE following article is communicated for the Herald by one who has *not withheld* an offering.—ED.]

"What a pity to use porcelain ware when delf would do just as well."

"But I don't suppose delf *would* do as well in this case."

"Oh, yes. The people would not know the difference."

"Wouldn't they. My friend, those people are keener than you suppose."

This was a scrap of conversation between two friends one morning, with reference to the qualifications of some teachers and preachers among an ignorant people. Ignorant of the arts of civilized life; ignorant, perhaps, of railways and steamboats,

and possibly of books; but keen and discerning, for all that. We had seen some of these people and talked with them, and were astonished at their keenness. They knew the difference between delf and porcelain. One of them had been reading the Bible, and saw where, in the Jewish law, the very best was to be an offering to the Lord. If any animal for sacrifice were lame, or diseased, or in any way deficient, it was set aside, was held unworthy to be offered, and another and better was given in its place.

Said this man: "You people send men to teach us; they call it offering themselves, or being offered to the Lord; and yet they do not always offer the best. Your church says: We cannot spare our best men and women; we want them at

home. Let those go who are not so much needed here. I do not see why this is. It is not so much for us, though we see the difference, but they call it offering or making a sacrifice to the Lord, and yet they will not give the best."

These men are shrewd. They know a gentleman or a lady from a boor; they distinguish a well-educated man from one who stumbles and hesitates, and is not sure of his ground. They do know and see plainly the difference between delf and porcelain, and they appreciate the porcelain as much as any of us.

It would not do, perhaps, always to ask them, else the matter would be made very plain. They know when men willingly offer themselves, when they are well fitted for the work, and when the church really gives up and sends her best men,—those best fitted by nature and education to gain and keep influence. Said one, working in a hard field: "I never learned any thing at home that is not useful to me here."

There is need of more men in the ministry — picked men. Let all who have really a call enter into the service,—they will find room and work,—but there is a call for those "thoroughly furnished." See what a power those are wielding who carry the advantage of a thorough education with them. What power in translating the Bible, in preparing books, in reaching the people, even when they are skeptical, for "He knows. He can read the Bible in its own language." Then a knowledge of music may double one's influence, and a knowledge of medicine may double it again.

Sometimes men and women are too much in haste to begin their work, forgetting that God does not call them till they are ready. The Saviour began to preach at thirty, according to the Jewish law, nor do we read that he thought the time of preparation wasted.

Suppose Paul, with his education and polish, had refused to go to the Gentiles, or to waste himself upon the uncivilized! No; the Lord called for *all*.

To go back. Delf may be needed, but the porcelain must not be withheld. When you want to elevate a people, you cannot set before them too high a standard. Even

if ignorant they may be shrewd, and judge of the value of the message by the character of the messenger whom you send.



#### CARE IN TRANSLATING THE SCRIPTURES.

THE following extract from a letter from Mr. Stone, of the Zulu mission, with reference to the translation of the Scriptures upon which the mission is now engaged, is of interest as showing the care which is bestowed upon such work.

"A book to be translated and made ready for the press, in order to get the sanction of the mission, goes through the following ordeal. First, it must be translated from the original. The translator then gets, if possible, a native critic who knows English, (we have but three such,) and goes over it carefully with him. He then copies it out and sends it to his two critics, and they must read it and compare it with the original. It then comes back to him; he must canvass their criticisms, and accept those in which both critics agree against him, and then prepare the copy for the printer. Lastly, a Committee on Uniformity goes over it, to see that its orthography and terms correspond with a certain standard. One who should translate the whole Bible, would thus have to read it twice through in the original; translate it once; review it twice; copy it three times, and read manuscripts of his own and of the two critics, amounting to about five times the matter of the Bible. As an example, Daniel was the last book I had in hand. I spent three months in

studying the Hebrew and Chaldee, and translating it; then Mr. Pixley had it two months or more, and then Mr. Wilder about the same time. Their criticisms amount to nearly as many pages as the book itself. I have two manuscript copies, with their two manuscripts in hand. I must now read it with Ira Adams, native critic, and then prepare a third copy for the press. Our critical apparatus consists of the Bible in as many languages as we can read, with grammars and dictionaries, particularly Hebrew, Latin, Greek and English, and such commentaries as we can command. Of course we are able to get

right as to the meaning, in most cases, soon, and the shade of thought intended; and when we thus find what we wish to say in Zulu, if it be a familiar idiom there is no difficulty, but if not, which is constantly happening, we call the first native and try our ingenuity to make him produce the thought in his own idiom; and frequently we try many persons on the same. We have to get our facts as the judge his evidence, by many witnesses. Lastly, for the major difficulties, we have some natives who know English pretty well, but must be used with care lest they misapprehend the point, and whose ingenuity and discretion must often be taxed, because they have never before had the idea in mind. To them we resort, or they must come to us. They constitute our critical apparatus on the Zulu side."



#### A BOY PERSECUTED IN CEYLON.

MR. SMITH, of the Ceylon mission, giving some account of mission schools which he recently examined, writes as follows respecting one school and the opposition encountered by a boy who had attended it.

"The school has been nearly broken up by a disturbance in the village, occasioned by a man's beating his boy because he would go to our meetings on the Sabbath. Within a few months, the boy, who has been in our school there, had his attention arrested by reading in the tract called 'Blind Way,' and he has been very regular in his attendance at the meetings at the station. His father tried to turn him from it, but not succeeding he forbade his going. Still he continued to attend, and the father tied him to a post and whipped him severely, repeating constantly his command not to go. The next Sabbath he went again, and a day or two after the father took from him his ear ornaments

and his cloth, and told him to leave his house in an hour. He went to the catechist's house at the station, and has remained there since. His mother came to see him a few days ago, and tried to persuade him to go home, promising him a *guru*, or priest, and the opportunity to read the 'Puranas' as long as he wished; but she would not promise that he might go to Christian worship on the Sabbath, and he resolutely refused to go with her. We hope it is a real work of grace, and that he will stand as a true witness for Christ."

#### DRAW ME TO THEE.

"No man can come to me, except the Father which hath sent me, draw him." — *John vi. 44.*

LORD, weak and impotent I stand,  
As fettered by an unseen hand;  
Break Thou the strong and subtle band,  
And draw me close to Thee!

In vain I struggle to be free,  
I would, but cannot fly to Thee!  
Ope Thou the prison-door for me,  
And draw me close to Thee!

But can a sinner hope to be  
Thus sweetly drawn and bound to Thee?  
Lord, in thy Word this truth I see;  
Then draw me close to Thee!

Oh, bring me nearer, *nearer still!*  
That thine own peace my soul may fill,  
And I may rest in thy sweet will.  
Lord, draw me close to Thee!

Then shall my heart on Thee repose,  
And find a balm for all life's woes;  
When Thou shalt shield from all my foes,  
And draw me close to Thee.

Here, Lord, I would *forever* bide,  
And never wander from thy side;  
Beneath thy wings do Thou me hide,  
And draw me close to Thee.

M. A. W.

KHARPOOT, TURKEY, November, 1866.

## MONTHLY SUMMARY.

#### HOME PROCEEDINGS.

THE first half of the current financial year of the Board closed with February.

The receipts for that time were, from donations, \$149,883.05, and from legacies, \$25,725.10; total, \$175,608.15. This is

only \$4,070.75 more than for the same period last year, though the expenses of the Board for this year must, it is believed, very considerably exceed those of last year. Another unpromising fact is, that though the total of receipts is larger, the *donations* have been *less*, by \$3,027.75, than they were last year; the *legacies* having amounted to \$7,098.50 more. It is certain, therefore, that the friends of the cause will have occasion for active and liberal effort during the remaining months, if the Board is to be kept free from embarrassment, while the missionaries are cheered, and not discouraged, by the action of their friends at home.

It will interest the friends of missions to know, that since the first of January the Prudential Committee have had the pleasure of appointing twelve more laborers to the work abroad — five men and seven women. Three of the latter are to go as wives of three of the former; the other four are to go as teachers, — one, Miss Peet, returning to the field with which her parents are connected at Foo-chow; two, Miss Seymour, from Rochester, N. Y., and Miss Warfield, from Franklin, Mass., are to take charge of the female boarding-school at Kharpoot, Eastern Turkey; and Miss Norcross, from Templeton, Mass., will be associated with Miss Reynolds, at Eski Zagra, Western Turkey. Of the young men appointed, two are from the Chicago Theological Seminary, one from the Union Seminary, New York, one from Princeton, and one from Auburn. Two are designated to the Mahratta mission, India, two to Eastern and one to Western Turkey. Offers of service have also been received from three other young men, and it is hoped that still others will soon present themselves as ready to enter some of the many fields calling so urgently for reinforcement.

The Prudential Committee hope ere long to establish a mission in Western Africa, to be conducted by colored men. A correspondence has been commenced with Rev. H. B. Stewart, a colored Congregational clergyman in Liberia, who will

make inquiries and report respecting the best field for such a mission. He has already written as to his present impressions, but wishes opportunity to make further investigation. Mean time the Foreign Secretary of the Board is also looking to certain schools, and in other directions in this country, in the hope of having suitably educated and in other respects qualified young men ready to commence the work.

*The Editor of the Missionary Herald* has never cared to announce his name, but as recent inquiries, verbal and written, and erroneous announcements which have appeared in different papers, indicate that a portion of the public have some interest in the matter, it may not be amiss to say, that there has been in this respect no recent change. The publication continues to be, as for the last ten years it has been, under the sole editorial charge of Rev. ISAAC R. WORCESTER, and his name is now given on the second page of the cover.

*Wanted — the Post-office Address.* The publishing agent of the *Herald*, Mr. CHARLES HUTCHINS, often receives letters, sometimes inclosing money, ordering the *Herald* or directing that it be stopped, but without date, sometimes without signature, and with no legible post-mark on the envelope, so that it is impossible to learn to what address to send, or whose *Herald* to stop. Will the following persons be kind enough to furnish Mr. Hutchins with their post-office address — the name of *town and State*; — N. R. DAVIS, S. P. CUTTING, FANNY EDWARDS, J. E. F. MARSH, L. A. CARTER, A. MCFARLAN, SARAH M. RIDGWAY, H. D. THOMAS, and S. E. LINSLY MALTBY. And will Mrs. H. G. SHAW furnish both the name and the post-office address of the “niece” for whom she orders the *Herald*.

*A Lithograph of the New Missionary Packet, Morning Star, has been published, and is for sale at the Missionary House. See notice on fourth page of cover.*

## MISSIONS OF THE BOARD.

*Western Turkey.* Mr. Byington wrote from Eski Zagra in January. On tours made in October and November, (visiting most of the larger towns of that station field,) he found some individuals, in different places, manifesting more or less of a spirit of inquiry, and at least one person who appeared to have taken a decided stand; but there is, as yet, among the people, very little readiness to listen to the preaching of the gospel. The week of prayer was observed at Eski Zagra, and there seemed to be more than usual seriousness among the pupils in the school. Some of the parents of the pious pupils, however, bitterly oppose the truth, and persecute their children because of their wish to live according to the teachings of the Word of God.

A letter from Mr. Greene, of Broosa, (page 102,) indicates progress at that station and several out-stations, and a good degree of readiness among the Protestants to make sacrifice and effort for the support of their own institutions and to do good to others; and, in its statements respecting Angora and Istanos especially, shows that much good may be done by a single faithful laborer though he be "un-educated."

*Central Turkey.* In a line to a friend, sent open to the Missionary House, Dr. Pratt, of Marash, wrote January 2: "Our year begins well. The Spirit of the Lord is with us—has been for two months—and we have some very interesting cases of conversion. One, in Avedis's church, is a man who, a year ago, knew nothing about Protestantism—was still an Armenian when he set out with a party to murder a man in the mountains, against whom they had a quarrel. The Spirit found him on the mountain top, and turned him back from his purpose. He came to Marash, and soon became a Protestant; because 'he had heard they were kind to the poor, and did not load unjust taxes on them.' But he said to himself: 'If I don't like their doctrines I will go back, after I have found out what they are.' He found the doctrines what he needed, and came to us a clear case of conversion, and says he will

kiss the hand of that man he was about to kill and beg his pardon, if he ever sees him again.

"There are other cases,—some of deep conviction, some of the brightest joy. We have received about thirty to the first church, (probably from fifteen to twenty to the second,) one of them a six-months' Protestant, two of them thirteen years. Two are women of seventy, and one is a girl of thirteen."

The letter from Mr. Powers, (page 105,) respecting his visit to Albistan and Yarpuz, has many points of interest. Within a few months Mr. Powers has received twenty-two persons to Protestant churches, and has baptized forty-two children.

*Eastern Turkey.* The letter from Miss West, of Kharpoott, (page 107,) shows that monthly concerts at mission stations may be of deep interest, not only from a prayerful and earnest spirit, but by reason of reports of labors and results in what is to them the home field. The change noticed at Choonkoosh, and the earnest effort made there to erect a house of worship, in which Armenians of the old church and even Turks participated, indicates, as is said, "a triumph of truth sufficient to rejoice the heart of every Christian."

*Syria.* The report of the Beirut station for 1866 is received. Seven persons have united with the church by profession. The building for the female boarding-school on the mission premises was completed in October, and the school numbered, at the close of the year, 76 pupils, of whom 57 were boarders. This school is regarded as "one of the most important evangelizing agencies connected with the mission work in Syria;" and the building itself "produces the impression that Protestantism has become an established fact." The Syrian Protestant College, though not connected with the mission, is noticed with interest. It was opened in December by the admission of a freshman class of 15, with "competent instructors secured for all the various branches." The mission has had one common school for boys a part of the year, which has about 25 pupils. The teacher

has recently become a decided Christian, and is anxious to prepare for the ministry. "Light is spreading in Beirut and knowledge is increasing. The Sabbath congregations are so large that they cannot be comfortably accommodated in the present chapel." There were issued from the mission press during the year 2,872,000 pages of Scripture, and in all, 8,290,040 pages. "During the latter part of the year an attempt has been made, with some success, to print in Arabic 'Curmen's New System of Musical Notation,' by which musical notes, written in a syllabic form, can be printed like the Arabic, from right to left, . . . and the problem of printing music in Arabic seems about to be solved."

*Madura.* Mr. Washburn reports the Battalagundu station for the last year. Famine has made some of the people connected with the congregations "beggars" and has scattered others abroad, yet the congregations "look more encouraging than last year." "Besides making up for losses" the number connected with them is thirty-eight more than at the commencement of the year; but most of those who have joined "occupy a low social and intellectual position." "The single church at the station appears to be in a prosperous condition, but too much at ease." Seven members have been added by profession, but, on the other hand, six have died, and "the name of one has been dropped from the list." A station school, on a new plan, has been commenced, which, it is said, "at once filled up, and works to our satisfaction." The missionary and catechists, during "a short but active itinerary," visited one hundred and fifty villages. Speaking of the cholera, "indigenous to all parts of India," Mr. Washburn remarks: "It is the offspring, not of vegetable decay, but of human degradation and human filth. If the Government would enforce, in every city and village of the land, the sanitary laws given to the world by Moses more than three thousand years ago, we should soon see the pest swept from India."

A letter from Mr. Tracy (page 109) presents some noteworthy facts, indicating a decided change in the feelings of

"respectable heathens" and "Brahmins" in favor of Christianity.

*Canton.* A letter from Mrs. Bonney, dated December 15, 1866, announced her expectation to leave Canton, on her way to the United States, on the 25th of that month. Reviewing her missionary life of ten years in that city, she states, that in her girls' boarding-school, which she commenced very soon after her arrival, she has had sixty-seven girls under her care, all from the poorer classes of the Chinese. Her native teacher and twelve of the pupils have been baptized and admitted to church fellowship, two pupils have died, one was dismissed for improper conduct, and two have become the wives of native preachers.

*Zulus.* Mr. Grout (page 110) calls for a missionary to occupy an open field, with a chief who earnestly seeks for one to instruct him and his people.

*Gaboon Mission.* A letter from Mr. Bushnell, dated December 12th, presents by no means a cheering view of the present aspect of the Gaboon mission field. Results of labor, he says, are, "at present, scarcely visible to our weak faith." The girls' school had averaged about twenty-five pupils during the last quarter, and the boys' school about the same number; but "the state of the church is deplorable." The new commercial regulations, soon to go into operation, caused no little dissatisfaction among foreign traders, would probably prevent American vessels from entering the river, and discommode the missionaries in obtaining supplies and increase expenses. "Every thing is being brought gradually under strict French military rule," he writes, "but, while the laws are administered by friendly officials, this may not seriously annoy or embarrass us. . . . A few days since, King George died; the third (and last) of the name who has died within six years. Rum and its attendant destroying legions have nearly done their work among the Mpongwes, Shekanies, and Bakelies. The French authorities are cultivating friendly relations with the cannibal Fangwes, desiring

to facilitate their migration to the banks of the Gaboon, near the coast. They are now a numerous, vigorous, warlike tribe, as those who have preceded them to the coast originally were; but whether they will not rapidly degenerate and disappear before the blighting coast influences is yet to be seen. Would that we might go to 'the regions beyond,' and plant the gospel standard where these influences never have reached and never would reach.

*Micronesia.* A letter from Mr. Snow, reports the health of Mrs. Snow as by no means good, and states that he is thinking of sending her, with the children, to the United States, while he remains still at his post on Ebon, of the Marshall Islands, *six hundred miles* from any white associate!

The *Pacific Commercial Advertiser*, of Honolulu, gives intelligence received from Kanoa, Hawaiian missionary on Pitts Island, of the Gilbert group, and from the captain of the Hawaiian schooner *Pfiel*, recently from there, that the king, after having been for a time friendly to the mission, had become very dissipated, drinking heavily, and had discontinued attending meetings and visiting the missionaries; and that when the *Pfiel* visited the island in June last, with supplies for the missionaries, the king killed two of the sailors with his own hand, without provocation, while a third was killed by the king's half brother. No violence was offered to the missionaries, but they were advised by the king's brother to leave the island, as the "Alu" "was in a state of frenzy from drink." They did leave accordingly, in the *Pfiel*, and were landed at Ebon.

Letters from Messrs. Doane and Sturges, of Ponape, (pages 111 and 113,) will cause every reader to rejoice with those laborers, who still rejoice in the great success of their efforts. One half the population of the island now profess to have embraced Christianity, the Christian party is becoming strong and the heathen party weak, and the last of the highest class of pagan priests has died, neglected by those who once paid him the greatest reverence, and "his calls and threats" are considered "very laughable" rather than worthy of regard.

#### OTHER MISSIONS.

*China.* The *Foreign Missionary* for March (Presbyterian Board) states: "Our letters from China are marked with the expansive nature of the work. In one place the desirableness of a new station is set forth; in another, the need of the establishment of a girls' boarding-school; in a third, the necessity of an additional helper or missionary is declared; in a fourth, the importance of a superior education to the future native ministers and assistants, and who are now in course of training in the schools, is discussed; in a fifth, the urgency of a new church building is alluded to. To meet these and kindred wants men and means are called for. Mr. Mills refers to cheering indications of a work of grace in a servant, and Dr. Martin alludes to the glorious news from the borders of Shantung, where the Spirit of God seems to be moving with great power."

Mr. Van Doren, of the Reformed Dutch mission at Amoy, reports a more decided effort to accomplish what has often been spoken of and to some extent attempted by missionaries, the simplifying of the Chinese language, as written or printed. The *Sower*, for March, thus states the case: "The written language it is very difficult to acquire. The Chinese have not a definite alphabet, but instead a very large number of characters, and, as Mr. Van Doren writes, 'It requires years of patient study for a Chinaman to master the language; so that it can never be expected that the majority, even of the men, will be able to read and understand the Bible in character. This difficulty is greatly increased by the general poverty of the people.' An experiment was begun a few years since of printing the Chinese by our usual Roman letters, accented as might be necessary. So much success has attended this endeavor that the missions at Amoy have decided to print more largely by this method. Mr. Van Doren writes to us now for a full font of types. He says that Mr. Kip is engaged in preparing the Gospel according to Matthew in this, as we may call it, Romanized Chinese; that Mr. Stronach, of the London mission, has undertaken the Acts, and that Mr. Talmage is busy upon the "Pilgrim's Progress" and

the Heidelberg Catechism. He adds, what we are unusually glad to hear, 'that this (the Romanized Chinese) the women and children are able to learn in a few weeks. The difference for a Chinaman between learning this or becoming proficient in the (usual) Chinese character, is as great as the difference between learning to read English and becoming at home in Greek or Hebrew, for an American.'

*Siam.* The Presbyterian missionaries report the recent baptism of two young men, pupils in the mission school at Bangkok.

*India.* Mr. W. W. Scudder, of the Dutch Board, writing in regard to openings, and the want of means to press forward in the work, refers to recent tours, mentions the baptism of two adults at one place where, every Sabbath, the little church building is crowding to overflowing, and says: 'We spent a Sabbath at Kundipatoor, and admitted eight adults to the church. On Sabbath I baptized them, together with eight of their children; making sixteen baptisms in all. The adults were heathen a short time since, and are all very illiterate. They, however, passed most interesting and satisfactory examinations. It would have done your heart good to have been present and heard their testimony to the power of Jesus' love. Look at Kundipatoor? A few years ago the gospel was not there. Now there is a Christian church of twenty-one communicants, and there is every reason to hope that it will rapidly increase.'

In view of such facts he adds: 'O my brother, must we, *must we* stop this work for lack of funds to carry it on! These are specimens of our village movement, for which we have been so long praying and laboring. The Lord is beginning to answer our prayers, and to give us these gratifying fruits of our labors, and just now, when a little money is needed to secure these results, we are told that the churches will not give it. To put a stop to the work, to refuse villages which apply to be received, would be ruinous and set us back for years. You ask us to be patient. We would if we could, but how can we? When souls whom we have in-

vited to Jesus for years come at last, and plead the promises we made them, what are we to do? Can we tell them to go back to heathenism? . . . Oh! that our churches would hear that cry which comes up from this perishing people.'

*Ceylon.* An English Wesleyan missionary writes from Point de Galle: 'With deep and fervent gratitude I have to tell you that God has given us a season of revival in this circuit. The blessing that rested on our toil in Colombo, last year, was chiefly among the English-speaking part of the congregation; here, it has been in our Singhalese work.'

*Jews.* The *Jewish Intelligencer* (London,) publishes the following statement: 'The 'Indian Portugeza,' a Portuguese journal published in Goa, states that great excitement has been caused among the Jews in Bombay by the publication by their pontiff, H. B. Koyn, 'member of the family of Aaron,' who has lately come to Bombay from Jerusalem, of a pamphlet under the title 'The Voice of the Vigilant,'—the object of this 'Voice' being to persuade the Jews that it is useless waiting longer for the promised Messiah, as this is Jesus Christ himself, 'whose doctrines have been spread all over the world without sound or force.' 'The Voice' is said to use arguments which are solid and conclusive. 'Compare,' says the pontiff, 'the Old and New Testaments and the truth will be seen.' He also adds that he was born in the old law, and under it was elevated to the pontificate, but the light had already penetrated with its rays into the deep recesses of his mind, and he is therefore persuaded, and with well-founded reasons, that it is in vain that the Messiah is now looked for.'

*Abyssinia.* The captives in Abyssinia are not released, as it was supposed some time since that they had been, or would very soon be. The *Church of Scotland Record*, for February, contains a letter from Mr. Brandeis, one of the agents of the church in Abyssinia, dated at Gafat, September 4, 1866, in which he says: 'The plague had scarcely ceased when the king began to quarrel with Mr. Ras-

sam, about a railway which the English, French, and Turks are making toward Kassala. Whether the story of it is a true or a false one we do not know, but the end of it was, that Mr. Rassam and all his released prisoners were sent to Magdala and put in foot-chains.

"We ourselves scarcely escaped the same lot. We were watched one night, but our brethren here petitioned for us, and promised to the king that we should assist them in their work, and so we escaped once more from being chained. . . . We are entirely in the hands of that king, and he can do with us as he pleases. We all hope and pray that the condition of this country and our own position may soon be changed. But before this change comes, nobody will be allowed to leave the country, or even the camp of the king. . . . I will not say all I know and think of his majesty; but be sure, ere long, we shall be on the mountain, and God knows what will then happen. May God be merciful to us, and to all Europeans here! Our future looks rather dark, but still those who trust in the Lord shall not be ashamed."

#### EMBARKATION.

Rev. Tillman C. Trowbridge and wife, of the Western Turkey mission; Miss Hattie Seymour, of Rochester, N. Y.; Miss Mary E. Warfield, of Franklin, Mass., and Miss Roseltha A. Norcross, of Baldwinsville, Mass., sailed from New York, March 2, for Liverpool, on the way to Turkey. Mr. and Mrs. Trowbridge are

returning to their station at Constantinople. Misses Seymour and Warfield are designated to Kharpoot, Eastern Turkey, as teachers in the female boarding-school there, and Miss Norcross to Eski Zagra, Western Turkey, to be associated with Miss Reynolds in like labors at that place.

#### DEATHS.

Among the many excellent teachers sent by the Board to the Choctaw schools, Miss Angelina Hosmer has had no superior. She had been admirably trained at South Hadley; and from the spring of 1849 to the summer of 1852 she made herself very useful at Good Water. She then gave her hand in marriage to Rev. Mr. Carr, and became a laborer under the Board of the Southern Missionary Society, in connection with Bloomfield Academy, Chickasaw Nation. She was entirely successful in this difficult position, which she retained till the school was suspended, in 1861. Two weeks later, she was laid upon a bed of sickness, which proved to be her bed of death. Though she suffered keenly, she continued to be "the life and light of her family circle" even unto the end. She was called away to her rest September 28, 1864. Not till quite recently, however, have her relatives learned the particulars of her long illness and her triumphant decease.

Henry Champion, Esq., aged 28, son of Rev. George Champion, formerly missionary of the Board among the Zulus in South Africa, died at Mankato, Minnesota, January 30th.

#### DONATIONS RECEIVED IN FEBRUARY.

##### MAINE.

Cumberland co. Aux. Soc.	H. Packard, Tr.
Freeport, a friend,	5 00
Yarmouth, Mrs. M. F. W. Abbott,	10 00—15 00
Kennebec Conf. of Churches.	
Waterville, a friend,	15 00
Lincoln county.	
Bath, Winter st. Cong. ch. and so.	577 77
Waldo county.	
Searsport, Cong. ch. and so., m. c.	8 00
	615 77

##### NEW HAMPSHIRE.

Cheshire co. Conf. of Churches.	George Kingsbury, Tr.
Jaffrey, 1st Cong. ch. and so.	23 00
Keene, Ladies' Hesbon So. for Indian missions,	25 00

Rindge, Cong. ch. and so.	31 13, m.
c. 10.80 ;	41 93
Swanzey, Cong. ch. and so.	12 44—102 37
Grafton co. Aux. Soc.	
Lebanon, Cong. ch. and so.	50 90
Orford, a friend,	5 00
Piermont, Cong. ch. and so.	24, Mrs.
A. L. Marden, 20 ;	44 00
Plymouth, Cong. ch. and so. coll.	
13.75, m. c. 19.95, with prev. dona's,	
to cons. Mrs. CHARLOTTE GREEN	
HAZEN, H. M.	33 70—133 60
Hillsboro co. Conf. of Churches.	Geo.
Swain, Tr.	
Nashua, Pearl st. Cong. ch. and so.	
coll. 108.67, m. c. 39.87 ;	148 54
Pelham, Mrs. Gen'l Richardson,	200 00—348 54

Merrimack co. Aux. Soc. Geo. Hutchins, Tr.		Marblehead, Ephraim Chambers,
Boscawen Cong. ch. and so.	37 00	thank offering, 1 00—515 98
Concord, 1st Cong. ch. and so. ann. coll.		Essex County North Conf. of Churches.
— (168.50, less cft. 50c.) — to const.		Wm. Thurston, Tr.
MORRILL DUNLAP, H. M. 168 ; South		Amesbury and Salisbury, Union Ev.
Cong. ch. and so. to cons. Rev. Wm.		ch. and so. 6 50
F. B. BARTLETT, H. M. (101.87, less		Ipswich, Linebrook Cong. ch. and so. 21 00
cft. 75c.) 101.12 ;	269 12—306 12	Newbury, 1st Cong. ch. and so. 31 63
Rockingham Conf. of Churches.		Newburyport, Whitefield Cong. ch.
Atkinson, Cong. ch. and so. ann. col. 50 00		and so. to cons. Mrs. ELIZABETH
Derry, 1st Cong. ch. and so. (coll.		CARR, H. M. 100 ; Union Prayer
59.52, m. c. 31.16 ; D. D. Ander-		Meeting (1st Monday in the year)
son, 25), to cons. HAZEN R. UN-	115 68	57.15 ; 157 15—216 28
DERHILL, H. M.		Franklin Co. Aux. Soc. L. Merriam, Tr.
Exeter, 1st and 2d Cong. ch's and		Montague, 1st Cong. ch. and so. coll.
so's, m. c.	24 86—190 54	48.50, m. c. 69.20, to cons. THAX-
Stratford Conf. of Churches. E. J. Lane, Tr.		TER SHAW, H. M.
Barrington, Cong. ch. and so.	7 00	Sheffield, 1st Cong. ch. and so. 117 70
Conway, Cong. ch. and so., add'l.	23 30	Sunderland, Cong. ch. and so. 65 28
Meredith Village, cong. ch. and so.	19 25—49 55	
Sullivan Co. Aux. Soc. N. W. Goddard, Tr.		100 00
Meriden, Cong. ch. and so. and stu-		282 98
dents in Kimball Union Academy,		18 40—264 58
ann. coll. (of wh. f'm Mrs. Mary S.		Hampden co. Aux. Soc. James L.
Wood, late of M., deceased, 53 ;)	182 00	Whitney, Tr.
	1,312 72	Agawam, Cong. ch. and so. 20 52
<i>Legacies.</i> —Manchester, Mrs. Jane A.		Longmeadow, Cong. ch. and so. 67 40
Harris, by G. W. Pinkerton, Ex'r,	376 00	Mittineague, Cong. ch. and so. 15 38
	1,688 72	Monson, E. F. Morris, to cons. him-
VERMONT.		self H. M. 100 00
Calcdonia co. Conf. of Churches. T. L. Hall, Tr.		Springfield, South Cong. ch. and so.
East Hardwick. W. A. S.	1 00	208.87 ; First Cong. ch. and so.
Peacham, a friend,	65 00	159.34 ; Olivet Cong. ch. and so.
St. Johnsbury, No. Cong. ch. and so.	46 08—112 08	32.30 ; 400 51
Chittenden co. Aux. Soc. E. A. Fuller, Tr.		W. Springfield, a friend, 50 00—653 81
Jericho, Mrs. P. C. Hutchinson,	2 00	Hampshire co. Aux. Soc. S. E.
Franklin co. Aux. Soc. C. B. Swift, Tr.		Bridgeman, Tr.
Fairfax, "Minnie," for Fem. Sem. at		Amherst. 1st Cong. ch. and so. (of wh.
Beirut,	1 00	fr. Gents. and Ladies' Benev. Asso.,
Shelddon, Cong. ch. and so. ann. coll.		135.58, m. c. 99.50, less exp. 40c.)
(of wh. f'm S. M. Hulbert, 20, Rev.		234.68 ; Prof. L. Clark Seelye, 100 ; 334 68
Geo. B. Tolman, 10, D. D. Wood,		Hadley, Russell Cong. ch. and so.
10, Mrs. Fanny Wood, 10) ;	60 20—61 20	Gents. Benev. Soc. of wh. from J.
Orange county.		Edwards Porter to cons. EMMA L.
Wells River, Cong. ch. and so. with		PORTER, H. M. 100 ; 159 71
prev. dona. to cons. Moses D. JOHN-		Haydenville, Cong. ch. and so. to
son, H. M.	64 00	cons. Rev. GEO. W. PHILLIPS, H. M. 93 00
Rutland co. Aux. Soc. J. Barrett, Tr.		Northampton, 1st Cong. ch. and so.
Pittsford, Cong. ch. and so. coll.		775.43 ; Benj. Barrett, to cons.
137.50, m. c. 65.31 ;	202 81	HENRY R. HINCKLEY, H. M. 100 ; 875 43
Rutland, Cong. ch. and so.	202 00	South Amherst, Cong. ch. and so. 8 15
Wallingford, Cong. ch. and so.	103 25—508 06	South Hadley, 1st Cong. ch. and so. 173 50-1,644 47
Windham co. Aux. Soc. C. F. Thompson, Tr.		Middlesex county.
Westminster West, Cong. ch. and so.		Auburndale, fr. sisters C. B. M. and
of wh. f'm Friends of Morals and		S. F. S. for supp't of two scholars
Missions, 63, Female Miss'y So. 38,		in Fem. Sem., Oroomiah, 40 00
to cons. EDWARD B. HALL, H. M.	101 00	Cambridgeport, Stearns' Chapel,
Windham co. Aux. Soc. Rev. C. B. Drake and		m. c. 16 00
J. Steele, Trs.	44 10	Concord, 2d Cong. ch. and so. m. c. 100 51
Woodstock, 1st Cong. ch. and so.	892 44	Marlboro', Un. Cong. ch. and so., to
	939 50	cons. Wm. L. WEEKS, H. M. 140 00
<i>Legacies.</i> —Peacham, Mrs. Sarah M.		Newton Centre, Cong. ch. and so.
Miner, by Calvin Merrill, Ex'r,	1,831 94	ann. coll. (of wh. f'm Joshua Jo-
MASSACHUSETTS.		seph. Loring, deceased, 100, E. W.
Berkshire co.		NOYES, to const. Mrs. E. W. NOYES,
New Marlboro', 1st Cong. ch. and	5 00	H. M. 100, Mrs. E. W. NOYES, 50,
so. m. c.	8 05—13 05	364.79, less cft. 75c. 364 04
Sheffield, Cong. ch. and so.		North Chelmsford, Rev. B. F. Clarke
Boston and vic.		and wife, 20 00
Boston, of wh. Rev. H. B. Hooker,		Waltham, Trin. Cong. ch. and so. 230 00
D. D. 100, a friend, 25, Mrs. Ho-		Weston, a friend, 12 00—922 55
mer for catechist at Sholapore, 10,		Middlesex Union.
M. Rice, 5.50 ;	7,218 40	North Leominster, friends, 2 00
Chelsea, Winn. Cong. ch. and so.		Townsend, Ortho. ch. and so. (of
m. c. 25.90 ; Broadway Cong. ch.		wh. from sale of gold necklace, 5) ; 19 36—21 36
and so. m. c. 43.64 ;	69 54—7,287 94	Norfolk county.
Essex county.		Brookline, Harvard Cong. ch. and
Andover, Ch. in Theol. Sem. in part,		so. (of which from A. W. Smith,
300.98 ; a friend, 14 ;	314 98	to const. Mrs. LUCY J. SMITH, H.
Lawrence, Lawrence st. Cong. ch.		M. 100) ; 593 65
and so., add'l. 50 ; a friend, to		Jamaica Plains, Central Cong. ch.
cons. Rev. W. H. CUTLER, Hopkin-		and so. 130 00
ton, N. H., and Mrs. SUSAN WAD-		Roxbury, Vine St. Cong. ch. and so.
WORTH SMITH, Washington, D. C.,		coll. in part, (of wh. from Silas
H. M., 150 ;	200 00	Potter, 25) 275, m. c. 33 ; Eliot
		ch. and so. m. c. 9.36 ; 317 36
		West Roxbury, So. Ev. ch. and so.
		m. c. 43 09—1,085 10
		Old Colony.
		New Bedford, a friend of Mrs. Au-

gustus Walker, for the Diarbekir Mission,	100 00	New Haven co. East Aux. Soc. F. T. Jarman, Agent.
Wareham, a friend,	3 00—103 00	Guilford, 1st Cong. ch. and so. 155 60
Plymouth co.		North Branford, Cong. ch. and so. 62 27—217 87
Marshfield Cong. ch. and so.		New Haven co. West Conso. E. B. Bowditch, Tr.
Worcester co. North Aux. Soc. C. Sanderson, Tr.	46 40	Middlebury, Cong. ch. and so. 55 00
Athol, Cong. ch. and so. m. c.	20 00	Seymour, Mrs. Augusta Lathrop, 1 00—56 00
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Barre, Ev. Cong. ch. and so. coll.		Lebanon, Goshen Cong. ch. and so. (ann. coll. 122.50, m. c. 35.51), to const. E. N. HINCKLEY, H. M. 159.01; 1st Cong. ch. and so. ann. coll., add'l, 4.14, m. c. 33.86; 197 01
138, m. c. 89.86, to const. OLIVER BARRETT and FRANCIS S. HOWLAND, H. M.	227 86	Norwich, Broadway Cong. ch. and so. m. c. 10.50; 1st Cong. ch. and so. m. c. 6.04; 16 54—290 00
Holden, Cong. ch. and so., Gents. Assn. 18.80, Ldrics' do. 25.28, m. e. 22.32;	66 46	Tolland co. Aux. Soc. C. H. Dillingham, Tr.
Rutland, Cong. ch. and so.	85 58	Coventry, Village Cong. ch. and so. 65 37
Worcester, Central Cong. ch. and so. m. c. 150.47; Jas. White, 2; 152 47 —532 37		Gilead, Cong. ch. and so., Male Asso. 40, Female Asso. 24.35; Mansfield, Cong. ch. and so. 42 00
Worcester co. South Aux. Soc. W. C. Capron, Tr.		Rockville, 1st Cong. ch. and so., ann. coll., (of wh. from George Talcott, to cons. FLORENCE CHAPMAN, H. M. 100), 359.36, m. e. 40.64, to const. Rev. H. L. HALL, Mrs. A. O. ROSE, and LAURA H. STICKNEY, H. M. 400 00
Northbridge, Cong. ch. and so. to const. Rev. WEBSTER HAZLEWOOD, H. M.	50 00	Union, Cong. ch. and so. 53 45—625 17
A friend,	12 00	Windham co. Aux. Soc. Rev. S. G. Willard, Tr.
Do.,	3 00—15 00	Chaplin, Cong. ch. and so., Gents. Asso. 42.50, Ladies' Asso. 40.61, m. c. 72.17; with prev. dona. to const. EPHRAIM KINGSBURY and A. M. GRIGGS, H. M. 155 28
	13,416 89	Pomfret, 1st Cong. ch. and so., Gents. and Ladies' Asso. 185.74, m. c. 54.92; 240 66—395 94
<i>Legacies.</i> — Boston, Gilman S. Low, add'l, by J. Field and J. G. Cary, Ex'r, 368 68		3,343 70
Sturbridge, Perley Allen, by H. H. Haynes, Ex'r, 600 00—968 68		
	14,385 57	
RHODE ISLAND.		
Pawtucket, Cong. ch. and so., Gents. Assoc., add'l,	56 00	
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Slater'sville, Cong. ch. and so., to cons. SAMUEL PRESTON, A. P. HOLMAN, Mrs. CHARLOTTE HADFIELD, and HARRIET T. JOHNSON, H. M.	400 00—461 00	
CONNECTICUT.		
Fairfield co. East Aux. Soc.		
Stratford, G. Loomis,	5 00	
Fairfield co. West Aux. Soc. A. E. Beard, Tr.		
Long Ridge, Cong. ch. and so.	20 00	
Hartford co. Aux. Soc. E. W. Parsons, Agent.		
Bloomfield, a friend,	10 00	
Suffield, 1st Cong. ch. and so.	37 43	
Thompsonville, James Ely,	4 00—51 43	
Hartford co. South Conso. H. S. Wurd, Tr.		
Cromwell, Cong. ch. and so., Gents. and Ladies' Asso., to const. Rev. HORATIO O. LADD, H. M.	121 00	
Portland, 1st Cong. ch. and so.		
Gents. Asso. (of wh. from Rev. A. C. Denison to const. Mrs. SUSAN DENISON, H. M. 100), 154, Ladies' Asso. 69; to const. Mrs. CYNTHIA TALCOTT, H. M.	223 00—344 00	
Litchfield Co. Aux. Soc. G. C. Woodruff, Tr.		
Norfolk, Cong. ch. and so. ann. coll. 225 00		
Terryville, Cong. ch. and so. m. c. 2 mos.	7 37	
West Winsted, 2d Cong. ch. and so. of wh. from Eliot Beardsey to const. JOHN BOYD, H. M. 100; John T. Rockwell, to const. Mrs. CLARISSA T. ROCKWELL, H. M. 100; 375 30—607 67		
Middlesex Asso. John Marvin, Tr.		
Haddam, 1st Cong. ch. and so.	57 00	
Hadlyme, Cong. ch. and so. Gents. and Ladies' Asso. 41.70, m. c. 29.30;	71 00	
Lyme, Hamburg Cong. ch. and so.	61 74	
Old Saybrook, 1st Cong. ch. and so. 176 00—365 74		
New Haven City. F. T. Jarman, Agent.		
Ansonia, 1st Cong. ch. and so.	96 00	
New Haven, College St. Cong. ch. and so., to const. NATHAN T. BUSINELL, H. M. 123.72; Howle St. Cong. ch. and so., to const. Rev. GEO. B. BEECHER, H. M. 118.23; Davenport, Cong. ch. and so. m. c. 11.85; United m. e. 10.08;	268 88—334 88	
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Geneva and vicinity. W. H. Smith, Tr.		
Geneva, Pres. ch. m. c.		47 52
Monroe co. and vic. E. Ely and Wm. Alling, Agents.		
Holley, Pres. ch. m. c. 12; Mrs. O. C. Bushnell, 10;	22 00	
Ogden, Pres. ch., to cons. Rev. ALEXANDER McA. THORBURN, H. M.	60 10	
Spencerport, Rev. R. Dyer, 10, Mrs. M. A. Dycr. 3;	13 00—95 10	
New York and Brooklyn Aux. Soc. — Agency of the Board, Bible House, Brieck Pres. ch., Norman White, 200; Thirteenth st. Pres. c. 192.59; 1st Pres. ch., (Brooklyn,) (of wh. from J. R. Taylor, 100, coll., add'l, 45, m. c. 23.15;) 168.15; University Place Pres. ch. (O. S.) W. W. Stone, 50; West Pres. ch. m. c. 41.80; Union Theol. Seminary, 24.20; 7th Pres. ch. m. c. 40; Phebe T. Magie, 150; Robert Halsted, 50; P. W. Bedford, 2; J. S. P. 1.15; Rev. A. H. Kellogg, 1;	930 99	
Oneida co. Aux. Soc. J. E. Warner, Tr. Camden, Union Cong. ch. and so.	50 00	
St. Lawrence co. Aux. Soc. C. T. Hulburd, Tr.		
Brasher Falls, Pres. ch., in part, 30.79, m. e. 2.36, C. T. Hulburd, to cons. H. M. HULBURD, H. M. 100;	133 15	
Chippewa Street, Cong. ch. and so.	10 35	
Hopkinton, Cong. ch. and so., with other dona.. to cons. Rev. J. W. GRUSH, H. M.	41 25	
Lawrenceville, Cong. ch. and so.	21 50	
North Potsdam, Cong. ch., Mrs. E. J. gerton,	2 00	
Ogdensburg, Pres. ch., Rev. L. M. Miller, D. D.,	5 00	
Parishville, Cong. ch. and so., brl., Stockholm, Cong. ch. and so. 17.40, George N. Culver, 10;	3 50	
Syracuse and vic. Henry Babcock, Tr. Pompey, Cong. ch. and so. 40; Almon Brewer, 11;	27 40—244 15	
Syracuse, 1st Pres. ch., ann. coll., (of wh. from P. W. Fobes, to cons. Jo-	51 00	

SEPH W. FOBES, H. M. 100), 380.27, m. c. 112.44;	492 71-543 71	
	1,911 47	
Albany, a friend, 60; friends, 50; Canisteo, Pres. ch.	110 00 8 00	
Cape Vincent, Pres. ch.	20 00	
Comack, Cong. ch. and so.	6 12	
Corfu, Pres. ch. m. c.	5 00	
Corning, Pres. ch.	10 00	
Durham, 1st Pres. ch. m. c.	10 00	
Freedom Plains, Pres. ch.	50 00	
Gouverneur, Mrs. Beckwith,	2 00	
Hamilton, 2d Cong. ch. and so., coll.	14 00	
Hannibal, Cong. ch. and so.	5 00	
Irvington, Pres. ch. m. c.	33 00	
Johnsburgh, Pres. ch., coll.	14 25	
Kiantone, Cong. ch. and so. m. c.	7 00	
Lockport, 1st Pres. ch. u. c.	85 00	
Malooe, Cong. ch. and so., of wh. from H. S. House, with prev. dona., to cons. Mrs. CARRIE HOUSE PARMALEE, H. M., 50; Rev. and Mrs. J. B. Her- rick, with prev. dona., to cons. JOHN WHEELER HERRICK, H. M., 25;	256 00	
Manlius, Truity Pres. ch. and so., ann. coll.,	54 50	
Masonville, Pres. ch.	8 00	
Middleburgh, Rev. John Moase,	5 00	
Naples, Pres. ch. and cong.	17 00	
North Bergen, Pres. ch.	20 40	
Oriskany, Pres. ch.	10 00	
Poughkeepsie, Mrs. David Hale,	10 00	
Rochester, Plymouth Cong. ch. and so., (coll., with other dona., to cons. Rev. D. K. BARTLETT and HENRY E. HOOKER, H. M., 108, m. c. 50), 158;	373 00	
Brick Pres. ch., ann. coll., add'l. S. P. Allen, to cons. Rev. WILLIAM W. COLLINS, Penfield, N. Y., and Rev. S. M. KEELER, Smyrna, N. Y., H. M., 100; 1st Pres. ch. G. C. Buell, 100; W. S. Lee, 15;		
Rocky Point, Cong. ch. and so.	13 00	
Skaneateles, Pres. ch., to cons. JAMES A. Root, H. M.	100 00	
Southampton, (L. I.,) Mrs. Sophronia H. Burnet,	3 00	
Southport, Pres. ch.	4 00	
Troy, Ladies' Industrial Society,	50 00	
Union Falls, Francis E. Duncan, 10, Mrs. Fanny D. Duncan, 10;	20 00	
Washingtonville, 1st Pres. ch. and cong.	18 56	
Watertown, Pres. ch., Amanda Hart,	6 00	
Weedport, Pres. ch.	52 85	
Westford, L. Babcock,	4 00-1,404 68	
	3,316 15	
<i>Legacies.</i> — Sherburne, Z. W. Elmore, add'l. 100, (less exc. 50c.,) by F. E. Dimmick, Ex'r,	99 50	
	3,415 65	
NEW JERSEY.		
Belvidere, 2d Pres. ch., for female boarding sch. at Eski Zagra, Turkey, under care of Rev. T. L. Byington,	30 00	
Bethchlem, Pres. ch.	8 00	
Boonton, Pres. ch.	31 09	
Elizabeth, Westminster Pres. ch.	5 00	
Hamburg, North Hardsston Pres. ch., ann. coll.	50 00	
Morristown, W. C. Conant,	25 00	
Orange, Susan H. Fowler,	4 00	
Plainfield, German Pres. chs. of Plain- field and Myersville,	8 00	
South Orange, Pres. ch. m. c.	20 00	
Succasunna, Pres. ch.	19 07-200 16	
PENNSYLVANIA.		
By Samuel Work, Agent.		
Carlisle, 1st Pres. ch., Miss F. M. Dun- can,	10 00	
Delaware Water Gap, Mountain Pres. ch. m. c.	5 00	
Newville, Isabella O. Laughlin,	10 00	
Philadelphia, Buttonwood st. Pres. ch. (of wh. from H. B. Lincoln, to const. AMOS G. HEILMAN and Mrs. EMMA		
W. SHEPHERD, H. M., 200, J. B. Stevenson, to const. Geo. II. Rob- erts, 100), 500.09; Greenhill Pres. ch. 200; Olivet Pres. ch. (of wh. from E. O. Thompson, to const. himself H. M. 100, Mrs. E. S. Cameron, 15), 188; Pine st. Pres. ch. coll. 181.57; Western Pres. ch. 60; Calvary Pres. ch., W. D. Bell, 50;	1,179 66-1,204 66	
Dauphin, Pres. ch.	30 45	
Farmington Hill, Rev. Francis Rand,	1 00	
Lock Haven, G. B. Perkins,	2 25	
Montrose, Pres. ch.	14 00	
New Milford, Pres. ch.	1 00	
Philadelphia, 1st Pres. ch. (of wh. from Ladies of Cong. 816.50, Rev. Albert Barnes, 200, Frank L. Bodine, 200, James Bayard, 125, Alex. Fullerton, 100, Ambrose White, 100, Wm. L. Hildeburn, 100, Geo. S. Harris, to const. Mrs. ANNA M. HARRIS, H. M., 100, Samuel H. Perkins, to const. MARY MITCHELL H. M., 100, Jaues S. Earle, 50, J. S. Kneeler, 50, William Purves, 30, Geo. W. Toland, 25, A. R. Perkins, 20, John M. At- wood, 20, Wm. G. Crowell, 20, S. C. Perkins, 10, J. W. Paul, 10, Lewis Hill, 10, J. C. Jones, 10, J. B. Gert, 10, J. C. Clark, 5, M. Ford, 3, coll. 74.25, m. c. 235.11), 2,423.86; J. D. L. 50;	2,473 86	
Troy, S. W. Paine,	25 00-2,547 56	
	3,752 22	
DELAWARE.		
Glasgow, Pencader Pres. ch. m. c.	12 15	
TENNESSEE.		
Dandridge, Rev. P. J. H. Myers,	5 00	
OHIO.		
By William Scott, Agent.		
Cincinnati, 2d Pres. ch. m. c. 25.85; 3d Pres. ch. m. c. 13.70; Rev. B. P. Aydelotte, D. D. to const. Rev. HENRY A. STEVENS, Melrose, Mass., H. M. 50; Rosena Schilenz, L61; 91 16		
Columbus, 2d Pres. ch. to const. Geo. D. HARRINGTON and J. S. FORD, H. M.	278 85	
McMorse, Pres. ch.	10 00	
Monroeville, Pres. ch.	7 00	
Republic, Pres. ch. coll.	9 00	
Walnut Hills, Lanc Sem. ch. m. c.		
12.45; E. B. 20;	32 45-428 46	
Glendale, Mrs. Dr. A. F. Oliver,	3 00	
Greenwich, Thos. L. Mead, 10; M. E. Mead, 3;	13 00	
Greenwich Station, Wm. M. Mead,	7 00	
Hudson, H. J. T.	1 00	
Ironton, Pres. ch.	60 00	
Twinsburg, Coug. ch. and so., Mrs. Chas. Lane,	2 50	
Windham, Cong. ch. and so. m. c.	5 00-91 50	
	519 96	
<i>Legacies.</i> — Oxford, Mrs. E. Lane, by E. Lane, Memphis, Tenn.	100 00	
	619 96	
INDIANA.		
Bedford, L. K. B. 5, gold,	6 75	
Evansville, H. K. Wells,	10 00	
Greenwood, Pres. ch. coll.	16 50	
Lafayette, 2d Pres. ch.	270 81	
Southport, Pres. ch. coll.	9 35-313 41	
ILLINOIS.		
Brighton, L. P. STRATTON, to const. himself H. M.	100 00	
Chicago, 3d Pres. ch., in part, 200; Olivet Pres. ch. 120.80; New Eng. Cong. ch. and so., a friend, 100; Rev. H. L. Hammond, 3;	423 80	
Galesburg, a friend,	100 00	
Griggsville, Cong. ch. and so. m. c.	75 00	
Jersey, Pres. ch.	5 00	
Lake Forest, Pres. ch. m. c.	21 60	
La Salle, A. J. Plumer,	4 00	

Lena, Pres. ch. m. c.	10 00	
Mattoon, 1st Pres. ch.	11 50	
Mount Sterling, 1st Pres. ch. m. c.	77 20	
Odell, Rev. B. J. Bettelheim,	5 00	
Ottawa, Plymouth Cong. ch.	32 02	
Rushville, Pres. ch. m. c.	12 50	
Springfield, 2d Pres. ch., in part, of which from Jos. Thayer, 100, L. C.	167 00	
Boynton, 25;	26 50	
Sterling, Cong. ch. and so.	26 50	
Unknown,	2 00-1,073 12	
MICHIGAN.		
An Arbor, Cong. ch. and so.	12 75	
Cassopolis, Pres. ch., balance of ann. coll.	2 00	
Detroit, 2d Cong. ch. and so.	31 00	
Grand Blanc, Edward Parsons,	5 00	
Howell, Pres. ch. 23.35, less c'ft, 50c;	22 85	
Manchester, 1st Pres. ch. ann. coll.	12 00	
Olivet, Cong. ch. and so.	20 00	
Ontonagon, Pres. ch.	25 00	
Sturgis, 1st Pres. ch. ann. coll.	16 50	
Wayne, Rev. Chas. Cutler,	10 00	
White Lake, a friend, by Rev. J. A. Veale,	1 00-158 10	
MINNESOTA.		
Chatfield, Pres. ch.	20 00	
Excelsior, Cong. ch. and so. m. c.	7 00	
Mankato, 1st Pres. ch. m. c.	3 80	
St. Paul, Cong. ch. and so.	26 00-56 80	
IOWA.		
Clermont, Pres. ch.	5 25	
Davenport, Ger. Ev. Cong. ch. and so.	5 00	
Grinnell, Cong. ch. and so.	27 00	
Lima, Esther Hyde,	2 00	
Orford, Cong. ch. and so.	15 00	
Postville, Cong. ch. and so.	5 00	
Roberts' Creek, Church,	4 25	
Rockford, Cong. ch. and so. m. c.	2 65	
Vinton, Pres. ch. m. c.	5 75	
Yankee Settlement, N. G. Platt,	4 00-75 90	
WISCONSIN.		
Hartford, Cong. ch. and so.	15 60	
Milwaukee, Plymouth Cong. ch. and so. 168.49; M. 15;	183 49	
Quincy, Cong. ch., C. C. and S. P. Berry,	5 00	
Stoughton, Cong. ch. and so.	6 00	
Watertown, Cong. ch. and so. to const. OLIVER B. SANFORD, II. M.	100 00	
	310 09	
A widow, CALIFORNIA.	10 00-320 09	
Oakland, Mrs. Fanny Goddard,	6 00	
San Francisco, Rev. J. Rowell, 50; Geo. H. Kellogg, 9;	59 00-65 00	
OREGON.		
Portland, Cong. ch. and so. m. c. 8; E. B. Babbitt, (50, gold) 69;	77 00	
CANADA.		
Sherbrooke, Cong. ch. and so.	28 75	
MISSION SCHOOL ENTERPRISE.		
MAINE.—Calais, Cong. s. s. coll. for 1866, 26.50; Camden, Cong. s. s. 25; Freeport, Cong. s. s. 6.86; Machias, Centre st. Cong. s. s., to const. Rev. G. A. Hoyt, Warrensburg, Mo., II. M. 60.04; Norridgewock, 1st Cong. s. s. coll. in 1866, 42.44, (less c'ft, 50c.), 41.94; Otisfield, Cong. s. s. 12; Winslow and North Vassalboro, Cong. s. s. 3.50; Winslow and North Vassalboro, Cong. s. s. 3.50; NEW HAMPSHIRE.—Atkinson, Cong. s. s. 1; Concord, South Cong. s. s. for a school in India, 41; Plymouth, Cong. s. s. 23.30; Walpole, Cong. s. s. for school in Madura, 25; Warner, Mrs. Harriman, to sup't a scholar, 1.25; Jane Straw, 1.50; Wolfboro, Cong. s. s. 11.08; VERNON.—Ascutneyville, Cong. s. s., add'l, 10; Cornwall, Cong. s. s. 16.23; Randolph, Cong. s. s. 5;	175 84	
MASSACHUSETTS.—Ashfield, 1st Cong. s. s. 1.50; Billerica, Ortho. s. s. for sch. in Ma-		
dura, 12.50; Boston, Essex st. Cong. s. s. (for native pastor in Madura, 110.40, children of Maternal Asso. 1), 111.40; Mrs. H. B. Hooker, for Mr. Capron's schs., 41; Danvers, 1st Cong. s. s. 15; Lanesville, Cong. s. s. (avails of potatoes raised by the children) for a sch. under care Rev. W. B. Capron, Madura, 13.55; Natick, 1st Cong. s. s., infant class, 19; Southbridge, Cong. s. s. 11.50; South Hadley Falls, 1st Cong. s. s. 27.17; Ware, 1st Cong. s. s., for a sch. of Rev. H. J. Bruce, Mahratta Mission, 40; Weymouth, 1st Cong. s. s. 11.80;		304 42
CONNECTICUT.—Berlin, Cong. s. s. 31; Clinton, Cong. s. s. 30.31; Grassy Hill, Cong. s. s. 8; Litchfield, Cong. s. s. 14.16; New Haven, Centre Cong. s. s. 24.11; Clifford Newton, for a bible for a heathen child, 1; West Woodstock, Cong. s. s. colls. for 1866, 10;		118 58
NEW YORK.—Baldwinsville, 1st Pres. s. s. for education of a girl in Oroomiah, 25; Brasher Falls, Little Arthur's dying gift, 1.10; Brooklyn, Armstrong Juv. Miss. so. (of wh. for sch's of Mrs. Bridgman, Peking, 40, Miss Rice, Oroomiah, 30, Mrs. Walker, Ga- boon, 25, Mrs. Rendall, Madura, 25, Mrs. Stanley, Tientsin, 35, Miss Agnew, Ceylon, 35, Marsovan Sem'y, 50, Rev. H. H. Jessup, Beirut, 15,) to const. LOVIN PALMER and Mrs. MARY L. THALHEIMER, H. M. 255; East Bloomfield, Cong. s. s. 100; Galway, Young Ladies' Miss'y so., 9.30; Malone, Cong. s. s. 35; Rochester, Plymouth Cong. s. s. 19.50, Excelsior class, do. 10.75; Stamford, Pres. s. s. 14.10; Union, Pres. s. s. 43;		512 75
PENNSYLVANIA.—Athens, Ref'd Dutch. s. s. for sch. in Turkey, 25.81; Dauphin, Pres. ch., Junior Foreign Miss'y so., ann. coll. 45.08; Philadelphia, Pine st. Pres. s. s. 95.40, 1st Pres. s. s. 81; "Nellie," 5;		252 29
OHIO.—Central College, Mrs. Rev. H. Bushnell's infant class, 2; Cincinnati, 6th Pres. s. s. 5.04; Portsmouth, Miss. Bell's infant class, for Gaboon Mission, 4.35;		11.39
INDIANA.—Edinburgh, Pres. s. s. 4.50; Indianapolis, 4th Pres. s. s. 9.40;		13 90
ILLINOIS.—Chicago, 9th Pres. ch., Busy Bee so. 25.11; Mount Sterling, 1st Pres. s. s. 61.90; Sunbeam, Ella Hale, (the price of her turkey) for sch's in India, 1; Wheaton, Danby Mission, for Rev. L. Bissell's sch., India, 50c;		88 51
MICHIGAN.—Olivet, Cong. s. s.		26 00
IOWA.—Maquoketa, Cong. s. s. penny cont's, for sch. in India,		19 00
	1,658 06	
Donations received in February, Legacies, 2,483.68, less tax on legacy of Z. B. Wakeman, Southport, Conn., 33.34;		31,674 39
	2,450 34	
	34,124 73	
■■■ Total, from Sept. 1st, 1866, to February 28th, 1867,	175,608.15	
New York City.—J. S. P., a box of second-hand surgical instruments.		
DONATIONS FOR THE NEW MISSIONARY PACKET "MORNING STAR."		
NEW HAMPSHIRE.—Rindge, cong. s. s.—2.20.		
MASSACHUSETTS.—Hawley, a friend.—4.00.		
NEW YORK.—Newark, Pres. s. s. 10; Wolcott Village, 1st Pres. s. s. 10.25.—20.25.		
OHIO.—Gallipolis, Lizzie S. Steinling.—50c.		
ILLINOIS.—Symsville, cong. s. s.—2.00.		
MICHIGAN.—St. Joseph's, cong. s. s.—5.00.		
IOWA.—Orford, cong. s. s.—2.65.		
Amount received in February, 36.60		
Previously acknowledged, 28,048.63		
■■■ Total, to March, 1st, 1867, 28,085.23		



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